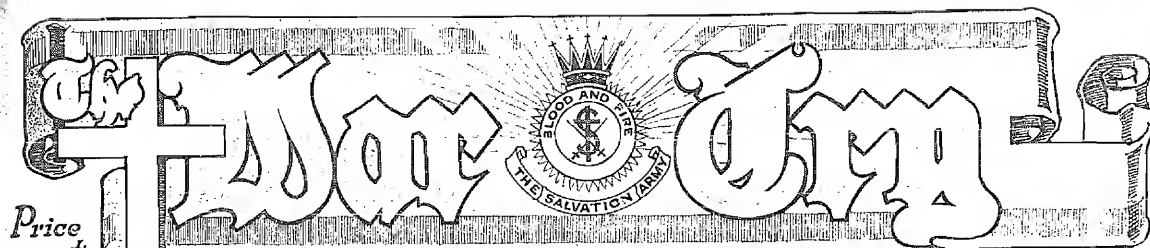


April 12, 1924

## Coming Events

### The CHIEF SECRETARY and MRS. MORRIS will farewell as follows:

Edmonton ..... Tues., April 8  
Calgary ..... Wed., April 9  
Regina ..... Thurs., April 10  
Brandon ..... Fri., April 11  
Winnipeg ..... Sun., April 13  
(Young People's Day)  
Winnipeg Citadel  
Fri., April 18  
Portage la Prairie—Easter  
Sunday ..... April 20  
St. James (11 a.m.)  
Sun., April 27  
Winnipeg Citadel (7 p.m.)  
Sun., April 27  
Winnipeg Citadel  
Wed., April 30  
(Final Farewell)



Price  
10¢

# Easter Number

VOL 5. NO 16.

WINNIPEG  
APRIL 19<sup>th</sup> 1924

OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA WEST AND ALASKA

William Booth, Founder

Bramwell Booth, General

Henry C. Hodder, Commissioner

BRIGADIER COOMBS  
Chilliwack ..... Sat.-Sun., April 12-13  
Vancouver ..... Sat.-Mon., April 19-21  
BRIGADIER GOODWIN  
Kildonan Industrial Home  
Sun., April 13  
Selkirk ..... Sun., April 20  
MAJOR SMITH  
Winnipeg (Y.P. Day) Sun., April 13  
Elmwood ..... Tues., April 15  
Winnipeg Citadel ..... Fri., April 18  
Winnipeg IV ..... Sat., April 19  
St. James ..... Sun., April 20  
Selkirk ..... Tues., April 22  
Winnipeg Citadel ..... Sun., April 27  
STAFF-CAPTAIN HARKER  
Saskatoon II ..... Fri., April 18  
(Good Friday, 11 a.m., 3 and 8 p.m.)  
Saskatoon I ..... Sun., April 20

## Campaign at Saskatoon

(Continued from page 7)

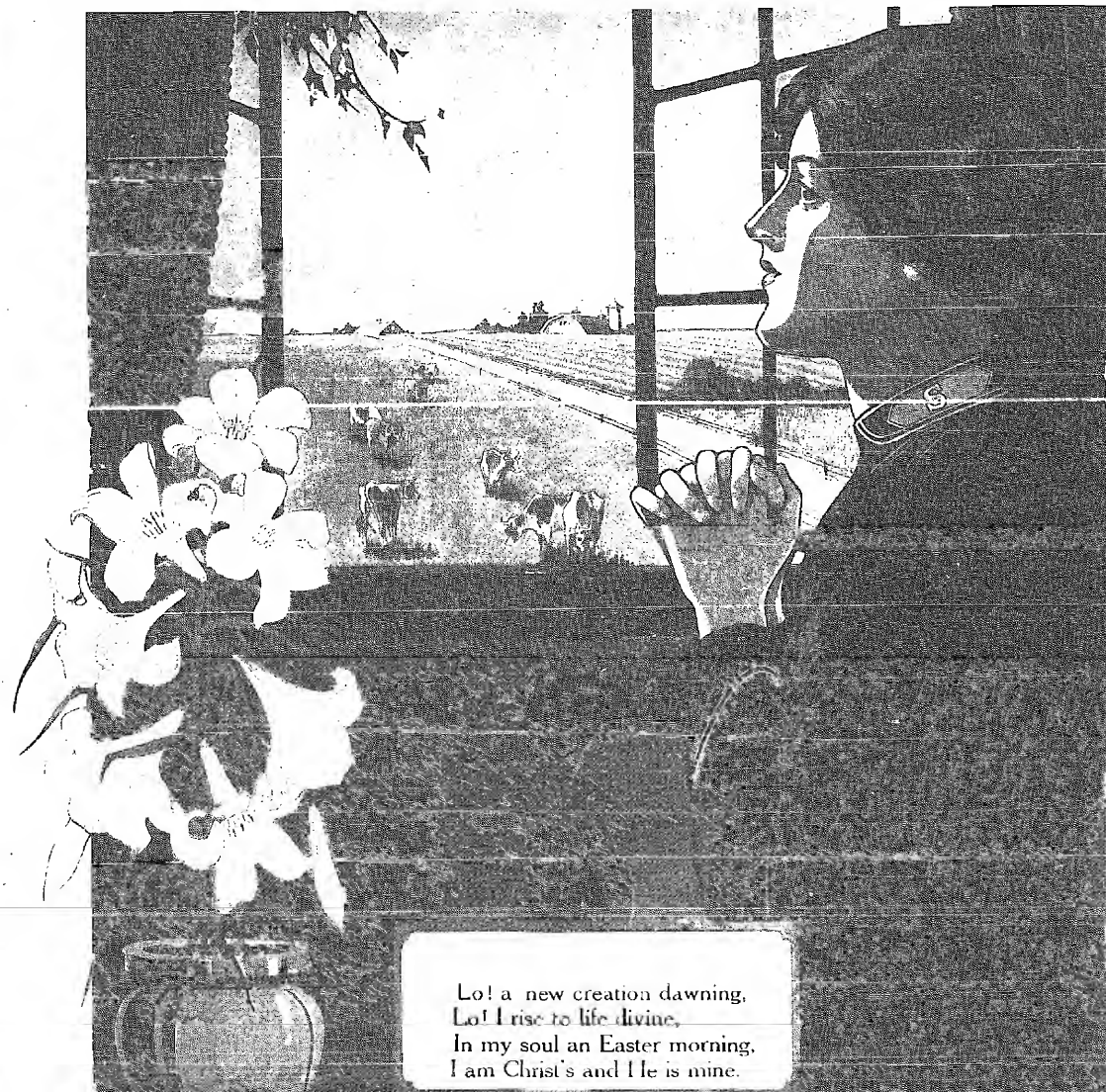
The addresses given by Commissioner and Mrs. Hodder were forceful and convincing. Staff-Captain Harker took charge of the Prayer Meeting when twenty-six surrendered themselves to the Saviour—some for Salvation and others for sanctification.

After a strenuous day of inspecting on Monday the Commissioner kindly consented to act as chairman for a "Musical Blizzard" given in his honor at the Citadel by the Citadel Band, Songsters, and String Band. Mrs. Ensign Jones, Mrs. Captain Joyce of Yorkton, and Ensign Geo. Mundy of Prince Albert also took part in the program. The Citadel was filled with an appreciative audience and our Leader made an excellent chairman. Such a galaxy of consecrated music rendered in brilliant style has not been heard in the Saskatoon Citadel for some time and called forth the praises of both chairman and the audience alike. A fitting innovation at this gathering was the presentation of long service badges to twelve of the Citadel Bandmen whose total service aggregated the splendid number of 235 years' victorious fighting for God.

On Tuesday, Commissioner and Mrs. Hodder presided at a session of Officers' Council in the afternoon.

The final gathering of our Leader's visit was held in the Citadel at night and drew another "full house." The meeting took the form of an invitation to Soldiers, ex-Soldiers and friends. The trend and theme of the gathering throughout was along the lines of Holiness and our Leaders were at their best in their exhortations and wishes for "Holiness for all."

The forthcoming Sabbath was a live topic. The Commissioner explained the necessity for the Campaign, doing their utmost in the great effort. Mrs. Hodder gave a splendid talk on Holy living and drew a Prayer Meeting piloted by Staff-Captain Harker, which was permeated with much conviction, seventeen souls made a full surrender.—A.H.



Lo! a new creation dawning,  
Lo! I rise to life divine,  
In my soul an Easter morning,  
I am Christ's and He is mine.

# Makers of Western Canada

The Romantic Story of the Hudson's Bay Company and the Part it Has Played in the Development of the Great West

By ROBERT WATSON, Editor "The Beaver"

Author of "My Brave and Gallant Gentleman," "The Spoilers of the Valley," etc., etc.

THE history of the Hudson's Bay Company is the history of her intrepid and loyal servants, and the history of those brave and gallant gentlemen is the history of Canada itself, than which there is none more romantic.

Born in a period of romance and adventure, the very name, "The Company of Gentlemen Adventurers of England," conveys much more than mere business as we have grown to recognise it today; it suggests a venturing into the unknown, quest, enterprise.

There must have been the spirit of romance at work in Pierre Radisson to lead him, when a mere lad forth from the stockade of Three Rivers, on the St. Lawrence, and in both him and Groseilliers when they were prompted to undergo hardships and privation in the great Canadian wilderness, time after time, although buffeted and discouraged, although despoiled repeatedly by the French Colonial Government of their hard-earned rewards, the lure which they had brought back with them.

A desire for gain surely, but not that alone, occasioned the fitting out of the "Eagle" and the ketch "Nonchalant" in June, 1668. Romance, that alluring yet exacting taskmistress—the secret of Britain's greatness—was behind, pushing the enterprise, and in front beckoning it on.

If we would take romance in its broad sense and embrace in it the love of adventure, then surely it was romance that sent the gallant Pierre Gaultier de Varennes de la Verendrye west, and still farther west into the unknown, and sent also his son and other brave fellows to an early death, victims of the Sioux scalping knives and the many other dangers they encountered.

This same spirit imbued Samuel Hearne, a Londoner, a boy of seventeen, an explorer when most lads of his age were at high school or serving their apprenticeships, when he ventured out to almost certain death from a dozen different dangers: savage Indians, wild animals, starvation, cold, drowning and desertion. Beaten back repeatedly in a manner reckoned to break the heart of the staunchest and most hardened, yet he ventured forth again with undiminished courage till the gleam, the vision, the romantic urge, brought him at last to the Coppermine river on the Arctic ocean: not his real objective, it is true, yet immortalising his name and accomplishing invaluable work in exploration and discovery—Coppermine river, the Arctic ocean and the Athabasca country, a region in all as large as half of European Russia.

There was little of financial gain to Hearne, to Alexander Mackenzie and Simon Fraser, of the Hudson's Bay Company—for their daring and their enterprise, but there must have been the eternal inward satisfaction of "something attempted, something done" in obedience to the command of the spirit of quest and conquest.

Romance belongs to no age, no race, no creed, but it has ever been a British heritage and, as surely as it played its part in the years gone by, so surely does it claim its place in the affairs of men today and that same spirit of romance is the beacon light

of progress with the Hudson's Bay Company now as it was then.

After all, it is to those sturdy pioneers of bygone days that we in Canada today, owe much of our civilisation, our education and our religious freedom, for only with their coming was the trail blazed for the teachers and missionaries who followed.

Not all, it is true, but very many of these pioneers were men of strong religious convictions and with high moral standards, while the Company

regulations of a much earlier period—are here noted, and from these it will be seen that the use of spirituous liquors was generally discontenanced by the Company and, in fact, after the opposition of the North-West Company was removed, they introduced what looks like the first prohibition movement in Canada.

That the Indians be treated with kindness and indulgence, and mild conciliating means resorted to in order to encourage industry, repress war and

inculcate morality, that the use of spirituous liquors be gradually discontinued in the few districts in which it is yet indispensable, and that the Indians be liberally supplied with the requisite necessities, particularly with the articles of ammunition, whether they have the means of paying for it or not and that no Gentlemen in charge of Districts or Posts be at liberty to alter or vary the standard or usual mode of trade with the Indians, except by special permission of the Council.

"Resolved—That for the moral and religious improvement of the Servants and more effectual civilisation and instruction of the families attached to the different establishments, and that the Indians, that every Sunday, divine service be publicly read, with becoming solemnity, either once or twice a day, to be regulated by the number of people, at which every man, woman and child resident will be required to attend, together with any of the Indians who may be to hand and whom it may be proper to invite."

"That in the course of the week, due attention be bestowed to furnish the women and children such regular and useful occupation as is suited to their ages and capacities, and best calculated to suppress vicious, and promote virtuous habits."

Today the Company operates eleven great department stores throughout Western Canada—in great centres which, only a few short years ago, were mere trading posts in the heart of the wilds. Winnipeg—a romance in itself—has grown from the handful of sturdy Scots, the

Selkirk settlers, who came out in 1811 with no clear vision of what was ahead of them, but accepting the suggestion for the improvement of their material condition and obeying the romantic urge which seems to be part of the Scottish temperament.

This great Company has two hundred trading posts in the great lone north lands, seventeen of which are amid the eternal ice and snows within the Arctic Circle.

Romance! It is not dead, nor sleeping, not even in business; and it still calls the young apprentice clerk from his quiet home in the Motherland to the vast Northlands of Canada, and, in obedience to the call, he goes and remains at his post; makes a life's work of it and in time, perhaps, becomes a district manager over an area more extensive than his own native land. Nor would he dream of changing his lot for the rush and turmoil of the city life he knew in his younger days. The lure of the open spaces, the silent places, the contact with nature, with rugged humanity, are in his being tingle in his blood, the spirit of romance is a live and throbbing part of him.



Landing of the Selkirk Settlers Red River, 1811

they represented was at all times firm in its commands for proper religious observance, adequate educational instruction and the moral uplift of the natives, for, after all, it was in their own interests to keep the native hunters and trappers happy, contented and in perfect physical condition to perform their duties, as it was to them chiefly that the Company had to look for their supplies of furs which constituted the main item of their business.

One of the earliest of Canada's pioneer missionaries, the Rev. John West, was brought out by the Hudson's Bay Company, in October of 1820, while others of different denominations were brought out later, from time to time. In the absence of missionaries, the Company's factors were empowered to perform marriage ceremonies and to issue certificates of marriage which were always regarded as binding.

The old rules and regulations of the Company in regard to the religious, moral and social welfare of those under their charge make interesting reading, and a few extracts from those issued as far back as 1835—probably copied them from standing

## "WITHO

THE sacrifice of Jesus was most wonderful and glorious in its obedience and self-surrender. That is the law of all true sacrifice. He was Jewish law which sent the side the city. He was also the sake of others to a crucifixion—a death surrounded by a of reproach and disgrace w dreadful.

"Without the gate," burned the bodies of the no longer required in the of the Tabernacle—where cast out the offal and r "Without the gate"—that where the criminals were cut—where the outcasts left to perish. All the as tions of the place reeked contempt and shame. A was there, right in the of all that belonged to dea all which was most forlo life, that Jesus plunged in to carry out the dear pu of His heart—that He sanctify the people with Blood and put away sin b suffering and abandonment Himself.

He made Himself of no tation and was obedient unto death—this horrible There was no other way. sacrifice for its own reco no real sympathy even w for its sake. It will not its sin. It will rather ma difficult a business as it joices in its own iniquity those who are ready to suf

So Jesus Christ found rough way of Calvary step to bitterness and dea of Jerusalem for the sake from God who were like t of the gates of Heaven. an outcast because He w the outcasts. The peopl



## "WITHOUT THE GATE": A Thought for Good Friday

BY THE GENERAL

THE sacrifice of Jesus was most wonderful and glorious in its obedience and self-surrender. That is the law of all

true sacrifice. He was fulfilling the ancient Jewish law which sent the sin offerings away outside the city. He was also yielding Himself for the sake of others to a cruel and shameful death—a death surrounded by all those circumstances of reproach and disgrace which can make death dreadful.

"Without the gate." That was where they burned the bodies of the beasts no longer required in the service of the Tabernacle—where they cast out the offal and refuse. "Without the gate"—that was where the criminals were executed—where the outcasts were left to perish. All the associations of the place reeked with contempt and shame. And it was there, right in the midst of all that belonged to death and all which was most forlorn in life, that Jesus plunged in order to carry out the dear purpose of His heart—that He might sanctify the people with His Blood and put away sin by the suffering and abandonment of Himself.

He made Himself of no reputation and was obedient even unto death—this horrible death of the Cross. There was no other way. Evil does not favour sacrifice for its own recovery. The world has no real sympathy even with those who lose all for its sake. It will not help them to die for its sin. It will rather make dying as dark and difficult a business as it possibly can. It rejoices in its own iniquity and hates the ways of those who are ready to suffer for its deliverance.

So Jesus Christ found it. So the whole rough way of Calvary spread before Him on that first Good Friday. He must go step by step to bitterness and death "without the gate" of Jerusalem for the sake of all us poor outcasts from God who were like to be shut out for ever of the gates of Heaven. The world made Him an outcast because He was determined to save the outcasts. The people cast Him out and

"Jesus also that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Hebrews xiii. 12, 13).  
"But now He appeared to put away sin by the sacrifice of Himself" (Hebrews ix. 26).

crucified Him because He was seeking to save those who were already cast out into the darkness, who were lost in the wilderness, who

were in deed and in truth without the camp.

But the Apostle says in his wonderful letter to the Hebrews that just as Jesus went to suffer for us without the gate we ought to go forth to Him bearing His reproach. There is a call to us not only to profit by the Cross but to share the Cross. We also are to go to the place of shame and derision "without the camp."

We are to share with Jesus the reproaches of the doubters and the revilers and the crucifiers.

Why? What does it mean? Where will this call lead us? Is not the answer to that question simply this?—that we must go out there for the same reason that He went. We are to be one with Him bearing the reproach of the outcasts for the sake of the outcasts. Just as He was willing to be the great Outcast we are to be ready for the same sacrifice for the same cause.

Isaiah foretold of Jesus that He would set up an ensign for the nations and assemble the outcasts. David said, "The Lord doth build up Jerusalem He gathereth together the outcasts of Israel." Yes, that is it. Hal-

lujah! He has set up His ensign and our Jerusalem is being built up by the great Outcast who will Himself gather together there the outcasts of every name and nation.

Come along and help Him! Come and share the toil! Come and join in the witnessing! Come and let your light shine before men! Come and stand for Christ alone! Come and go with Jesus outside the camp where dwell the outcasts, bearing His reproach, and warn them and bring them in—the backsliders and the God-forgotten and the broken-hearted, and the scoffers and the unclean and the untrue—yes, bring them in that they may be cleansed and sanctified and that the City of God may be built, not with corruptible things, but with living stones which shall remain for ever and ever.



**You're the Man w  
all After**



# Stirring Tales of Army Warfare in Many Lands

## On the Battlefields of France

By MAJOR R. PENFOLD  
Divisional Commander, Southern Alberta

LOOKING back over twenty years experience as an Officer, my most remarkable Easter Season during that period was that spent as a Salvation Army Chaplain, with the Canadian Corps at the Front, in 1917.

Five months prior to that time we had marched up from the Somme, to take over the line at Vimy Ridge.

Our Battalion had been reduced from a complement of fourteen hundred strong to seventy-eight men and officers during our six weeks stay on the Somme. It was with feelings of relief that we moved to the comparatively quiet sector at Vimy.

After a very cold, disagreeable winter season, during which we suffered the dangers and discomforts of the front, so were pleased indeed at the milder weather. As the spring advanced there was increased activity. Our battalions were brought up to strength and preparations made for the attack on Vimy Ridge. Staff Officers from Headquarters visited us more frequently, and finally when Field-Marshal Haig, accompanied by General Byng—then the Commander of the Canadian Corps arrived in camp, the rumor spread that the attack was near at hand.

At this time I had a large marquee pitched by the side of the main road, which ran up to the front trenches, just three miles from our camp. A large sign informed the men that this was "The Salvation Army Rest", and the marquee became a central meeting place for the Salvationists in the Canadian Corps. Every Sunday, and as often as possible during the week, services were held during the evening hours; and through the day we were busy supplying the men with hot coffee, tea, chocolate, biscuits, etc. There was no lack of eggs for the Easter Season as at this time I was having shipped in from Paris four thousand eggs per day. The majority of these were hard-boiled for the men, who were able to take them with them when they went into the trenches.

As Easter drew near, the enemy, observing the approach of spring, with milder weather, as the spring advanced there was increased activity. Our battalions were brought up to strength and preparations made for the attack on Vimy Ridge. Staff Officers from Headquarters visited us more frequently, and finally when Field-Marshal Haig, accompanied by General Byng—then the Commander of the Canadian Corps arrived in camp, the rumor spread that the attack was near at hand.

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## A Glorious Opening in an English Town

By ADJUTANT JAS. MERRITT  
Vancouver

WE had received orders to open Thorne, a little town in the south-east of Yorkshire. We included the Lieutenant and myself, and our battery. The Lieutenant needs no more explaining than to say he was a very nice chap and a real good singer. The Battery was not a battery of guns, but a gospel battery.

On the outside with tents, and constituting our living-room, dining-room, office and bed-room, all in the compass of six by twelve feet.

We arrived in the town on Tuesday, and immediately started out to visit as many homes as possible before the following Saturday night when we were to start operations. I shall never forget that week. We toiled from morning till night but it seemed as though the Army had not a friend in the place, and no doors were opened to us. Many folks said, "We don't want the Army here. We are good enough without them."

The Saturday morning found us visiting in the

lower parts of the community, and in our peripatetic we entered a little general store, where it seemed you could buy anything from a lumen to a needle and thread. At the call of the evening bell over the door, a little old lady came forward to the counter and asked us what we wanted. We told her our story and she seemed to want to listen attentively to what we had to say. We told her we had come to start up the work of the Army in the town, and of our fruitless toil of the week, trying to gather friends and helpers.

After telling her our story, we looked to her for a reply but before she could do so, we heard, in the little room behind the store, a whizzing and clicking and then there rang out the little melody:

"Trusting Thee over  
Doubting Thee never,  
Kept by Thy hand to sin no more,  
Trusting Thee ever  
Doubting Thee never,  
Thou art my treasure and my store."

We stood spellbound whilst the little clock sang to us its message of trust and then with tears in her eyes came the reply of our friend.

"God bless you, lads, I have been in this town for twelve years and every night have been praying for the Lord to send the Army along, and now, glory to God, He has answered me. When do you start?"

"To-night, on the Market Square."

"Yes, I'll be there." And she was.

That was a glorious opening, and the first Sunday's meeting resulted in twenty-two souls at the Mercy-Seat. This was the commencement of a great work for God in the town. We left there nine months afterwards, leaving behind us a Corps of over seventy Soldiers.

increased activity on our front, and, no doubt, suspecting that an attack was being planned, commenced to shell and bomb us very heavily, and our casualties grew in number daily. It was reported that the attack was to be made on Easter Sunday, but this actually took place on Easter Monday, resulting in the capture of Vimy Ridge.

Easter Sunday was a beautiful, sunshiny day, and was also a very lively one on the front. The enemy shelled incessantly that day, trying to locate our gun positions and to blow-up our camp. The Service held that evening in the marquee will ever remain one of the most vivid memories of my life. A large company of men were crowded into the marquee, among them many Salvationists. We all realized that there were many present who would not return from the attack which was to be made on the following day, and it was a very solemn gathering. The guns were thundering on every side while the ammunition limbers and ration wagons, along with the light field guns and occasionally a tank, were rumbling past, on their way up to the Front Line, continually reminding us of what was to transpire on the morrow. The Salvationists from the different battalions gave their parting message and assured us of their intention to do their duty whatever the result; and if in the Providence of God they were not spared to return, it would be well with them.

Looking back on that experience now, there is a tug at one's heart strings, and a tear in the eye, at the memory of the many dear lads whom we did not see again, or else were only permitted to see them "cold in death". It is a source of pleasure, however, to recall the fact that many of those who made the Supreme Sacrifice found Christ as their Saviour in the services conducted in the marquee; and that spot will ever be looked upon by me as hallowed ground.

The history of the taking of Vimy Ridge is well-known to all Canadians, and therefore I need not repeat it. I honor the memory of the brave men who so unselfishly devoted their lives to the call of duty for King and Country. God grant, dear reader, that you and I shall be ready—as they were—to be "true unto death", and to at last hear the "Well done!"

As we again celebrate the first glad Easter Morn, and repeat with joy the words, "Now is Christ risen from the dead and become the first fruits of them that sleep", we recall the promise of that glorious coming Easter Day, when the dead in Christ shall come forth in the glory of the first resurrection, and the Redeemed of all nations join in the glad triumphant song: "Oh death, where is Thy sting? Oh grave, where is Thy victory?" There be unto God which giveth us the victory through our Lord Jesus Christ.

## Among the Villagers of India

By MAJOR GILBERT CARTER  
Training College Principal

MANY and varied are the experiences of a Missionary Officer in India. Very soon after my arrival there, I found it would be necessary for me to familiarize myself with many subjects, other than those legislated for in the Training Garrison curriculum at Clapton. The villagers whom I worked with the first five years, apparently think that all white men should know something of medicine and simple surgery. Thus in one appointment it was my duty to spend from 7 a.m. to 11 a.m. attending to the physical disabilities of the people. Sufferers would sometimes crawl for miles to have their frightful sores cleaned and dressed. Very soon after my arrival, I was called upon to assist an Officer amputate a man's leg. While bathing in a river, he had been chewed by a crocodile. Several days must have elapsed before he was brought to us, and the compound fracture and badly torn flesh was all black and fly-blown. One thing only could save his life, and my friend decided upon an amputation. Neither of us were qualified, but we set to work and with the aid of some chloroform, hair from a horse's tail, for stitching the flesh, silk to tie up the veins and arteries, and larks padded with cotton wool to support the stump, managed to save the man's life, and, in due course, we left a grateful patient, minus his leg.

One man came with a badly swollen and deformed knee. Twisted around his ear was a long peacock's feather. I was interested and asked what this was for, and he said, "To cure my swollen knee." The peacock is a sacred bird in India, and wearing its feather in this way was supposed to have a beneficial effect upon his knee.

Teeth extraction forms a very interesting part of this work, and on one occasion, I remember extracting fifty teeth in two days.

The deep gratitude of the people for these little services was very pronounced and often a way of approach to the soul, which would otherwise have remained closed, was made easy. Only eternity will reveal the far-reaching results of this kind of work.

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## Army Convert does Good Service for God in Africa

By MAJOR GEORGE SMITH  
Divisional Commander, Winnipeg

YOUNG Rutherford was a wild lad and went in for all the mischief and fun he could get, but as he grew older he felt his life was being wasted. Surely, he thought, there must be something better for me to spend my time and talents on. So it happened one night when sitting in an Army meeting he realized that there was a chance to spend his life in a different and useful way. Moved by the stirrings of the Spirit, and in response to the Officer's appeal, young Rutherford knelt at the Mercy-Seat, where he got gloriously saved.

He had always had a strong desire to be a Missionary in the heathen. His conversion strengthened and fired the old longing and he applied to a Missionary Society. He was accepted and soon after was sent out to Africa, where for three years he labored faithfully among the dark-skinned

Continued on page 14



ick

When the funeral was all over, and she returned once more to her little lodging, it seemed to her lonely, heart-broken woman that all her hopes had been buried with that tiny form. The world looked black and cold, and dreary to her now. A few short years ago it seemed so bright. She was disturbed in her mournful meditations by the heavy tread of the landlady, who brutally informed her that unless she paid up the room rent that was owing, she would have to go out into the streets.

She had no money, for her last cent had been expended in paying the undertaker's bill. She pleaded to be allowed to stay for another week, by which time she might have a chance of earning something, but the heartless landlady would not listen to such a proposal, and out poor Jessie had to go. Friendless, homeless and penniless, in a great city what a sad plight!

As Jessie wandered aimlessly along the street, she passed a cabaret, where came sounds of music and dancing, and an irresistible longing to be where it was bright and gay came over her. She ventured inside, and saw an assembly of men and women dancing together.

"D'ye want a partner, gel?" said a coarse voice close to her.

She instinctively shrank away from the man, a great rough sailor, and a look of pity came into his eyes.

"Say! you're not used to this, I guess," he said. "I thought you was one of the regulars. Wat yer doing here, gel?"

"Oh, sir, I'm so tired and hungry, got nowhere to go," said Jessie bliz! here a "go," exclaimed the man then beckoned to the proprietress, and that worthy was the spot.

"A gel that's in trouble," said who was really a kind-hearted spite of his rough exterior, "can't enter out?"

"Certainly, certainly," said the "Just go in there, my dear."

She led to a room at the back, and to find any refuge, quickly away thither and sink down on a lounge. This it came to her she was engaged to play the nightly concert and dances.

Other Easter Sunday. The Salvationists in the city were early at the graves of "Up from the grave he woke as a new man, marching to the streets, and a d'essie, and up to the street."

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## Modern Miracles of Regeneration

Read these stories of lives resurrected from being "dead in trespasses and sins" to new creatures in Christ Jesus. These are samples of what The Army, by the blessing of God, is constantly doing in Western Canada and throughout the world. Your gift to the Self-Denial Fund will help speed the good work.

### A WRETCHED CAPTIVE SET FREE

HE was an old man of sixty-five—dirty, unkempt and ragged. Around his bony frame was wrapped a tattered old garment, with rusty nails in the place of buttons, and as he stooped down and peered into the Salvationist's open-air ring one night, he seemed like some huge, shaggy dog prowling around in search of a choice morsel. "The way of the transgressor is hard," said the Captain at that moment, and the words smote the heart of the wretched old man.

He followed the march to the hall and, on the invitation being given, came forward and knelt at the



He knelt on the cold stone floor of the cell praying for deliverance

penitent form. (The Captain was rather doubtful about this queer penitent, and would not allow him to say anything that night. "All right, Captain. I'll come round on Tuesday and tell you what I feel like," said the old man. He did not appear, however, and as the Captain could find no trace of him, he thought it was just a drunken freak of the poor muddled old boozier. On Thursday, however, who should turn up but the old man. He had made a rough attempt to tidy himself up, and had sewn a few buttons on his coat. Everyone noticed, also, that his former sallow and colorless face was now tinged with the glow of returning health and vigor, and that the once dull and bleary eyes now flashed with the light of an awakening intelligence.

"I've got an apology to make to the Captain," were his first words: "I promised to come back on Tuesday, but after I got home the other night, such a craving for drink seized me that I went and got



Picking up an axe, he would chase his father round the room (See "Cleansing of a Moral Leper")

myself locked up in a police cell for three days. I feel like a fresh man now, and my flesh has come to me as the flesh of a little child."

In speaking to the Police Inspector, afterwards, the Captain ascertained that the poor old man had had a most terrible struggle, and that for sixteen hours out of every twenty-four he had knelt on the cold stone floor of the cell, praying fervently to God for deliverance from his awful bondage. For many years, now, he has proved the power of God to save and to keep, and is a respected citizen in the town where he once wandered around a drunken vagabond.

### THE CLEANSING OF A MORAL LEPER

FROM his boyhood, Tom, as we will call him, had been an unmanageable young rascal. Through reading filthy literature, smoking cigarettes, drinking whiskey and associating with bad women he had got into a state of mind and body that could best be described as leprosy.

Yes, he was a moral leper, right enough, and could be classed amongst those who are written of in the epistle of Peter, as "having eyes full of adultery and that cannot cease from sin." In addition to his other evil habits, he was incorrigibly lazy; he swore at every thing and everybody, and had a most terrible temper. The galleys was spoken of as his ultimate end, and he was fast hastening that way. His parents lived in terror of their wicked boy, and on one occasion were forced to fly from the house on account of the terrible blasphemies Tom was uttering. During his fits of temper he would jump on top of the stove in his bare feet, even when it was red hot, and then, picking up an axe, would chase his father around the room. Sometimes he went to the Salvation Army Hall, but his conduct there was such as to make the Soldiers wish he were a hundred miles away. "If ever I hate to see anyone come in to our meeting it's that young rascal," remarked the Young People's Sergeant Major one day, when his patience had been more than usually tried. One day Tom heard a red hot testimony and conviction of sin fell on him. For five weeks he was in awful agony and could hardly eat or rest. To try and drive away serious thoughts he would read novels all night and smoke prodigious quantities of cigarettes. He read through as many as one hundred of these pernicious books in one week, but his efforts to drive away conviction were unavailing. His incessant smoking had affected his lungs and brought on a hacking cough; his drinking and lasciviousness had weakened his mind and diseased his body. He was at death's door and there seemed no hope of his recovery or reformation.

Then Jesus came to him and revealed through the Spirit how he could be saved by faith. The poor misguided lad grasped at the promise of the forgiveness of sins, and arose to a new life. The cough left him, he became well and strong, with a clear mind, and devoted himself to winning other souls for Christ.

Previously, he had only done eight days work in a whole year, but he now obtained a steady job, and showed to all what a change had taken place in him. "Well, if that fellow sticks to religion, I'll admit there's something in it," said his employer, and we are pleased to be able to say that Tom has stuck to it, and has been the means of leading many of his old companions to the One whose blood can make the vilest clean.

### OUT OF WHOM WENT SEVEN DEVILS;

JOSEEE, they called her, in the house of ill-fame, of which she was an inmate. Poor girl, her's was a hard fate. She was the daughter of a clergyman, but she had fallen, and for ten years had lived on the wages of shame. There seemed no way of escape for her, and she appeared to be doomed to come to the same dreadful end as her sisters in iniquity—to perish in her sins; to die without Christ. Carelessly, she lounged at her window, one evening, listening to the singing of a band of Salvationists in the street below. They sang a verse she had heard in bygone days, when she was pure and innocent, and the precious truths in it seemed to stab her heart.

"Jesus love me! Can it be so, after all these years of sin? Then I will love Him too," she sobbed.

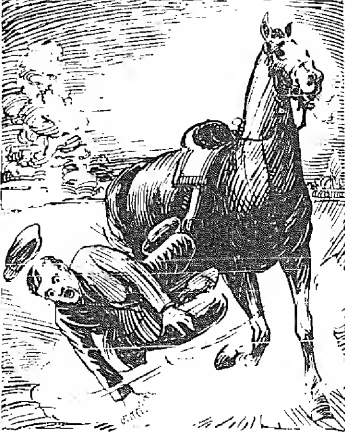
Striving herself for the street, she made her way to the Army Hall, and during the prayer meeting, she stood up and expressed her desire to leave her sinful life and become a Christian. The Captain's wife was at her side in a moment, to sympathize and help. The girl was taken to the Officers' quarters and tenderly cared for until she became strong in Jesus. It was an awful struggle for her. For ten days she was like a maniac. She had been used to sleeping by day and pursuing her hideous business by night, and to get back to ordinary ways of living was no easy task. To abstain from the drugs she was accustomed to take for the purpose of keeping up her strength and spirits, was also a terrible ordeal, but Christ helped her, and at length, she emerged from the conflict with "Satan" a conqueror through the Blood. To-day, she is the happy wife of a Salvationist, and is busily employed in the blessed work of winning other poor girls to the One who came to save that which was lost.

### A BLIND MAN SEES

"AM I converted? I don't know what you mean by that. I attend church, and have been baptized and confirmed. What more do I need to make me fit for Heaven?" So said a man to a Salvationist, in a prayer meeting, one night.

"The Bible says that unless we are converted, we cannot enter the Kingdom of Heaven," said the other. "Oh, you're a fool," said the man, and in an irritable frame of mind he went out of the meeting.

Next Sunday morning, as he was out riding, his horse threw him, and he very narrowly escaped being



His horse threw him and he narrowly escaped being killed

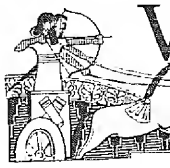
killed outright by the animal's hoofs. As he pondered over the fact that he had been very near death that day, the words of the Salvationist came back to his mind. "If I had died to-day, where should I have gone?" he asked himself, and the Spirit of God convinced him of his sin and unbelief, and he was forced to confess that he was an unconverted man, and thus unprepared to meet God. In spite of feeling a bit stiff through his accident, he went to the Army meeting again that night, and when the same Salvationist came to speak to him, he trembled. "Yes, I'm really in need of Salvation," he confessed. "And I did wrong to call you a fool last Sunday."

In such a penitent frame of mind, it was not difficult for the fisher to persuade him to kneel at the mercy-seat and publicly claim Christ as his Saviour. There are many who think they are all right until God opens their eyes, and the conversion of these characters is as great a miracle as the saving of an open sinner.

(Continued on page 14)



The Captain's wife was at her side in a moment (See "Out of Whom Went Seven Devils")



### A striking lesson

By REV. DR. E.

IN 1897, the great and illustrious Lord of our soldiery in the vast British gorgeous pagantry of the famous generals, troops and Canada marched along with renowned regiments and Scotland. At Spitham, gathered such a fleet of war never before. Unexpectedly upon the walls at Belshazzar, a little poem, which has a hymn-book of our nation, British nation feel it stood great earthly throne, but the King of Kings. Two

"God of our faith,  
Lord of our  
Beneath whose  
Dominion  
Lord God of the  
Lest we forget

"Far-called, our  
On done and  
Lo, all our power  
Is one with  
Judge of the  
Lest we forget

But why should we of those great throngs of holiday, come to think of Nineveh and Tyre? Be chance that the great disappeared from the sea, extensive docks are broken into the sea, visible no stranger. Because he is the great kingdom of Assyria, earth, and that the vast nothing but an armistice needs more than armies, arts and literature, to its permanency. In the "the sinful nation shall patriot would have his

Where Ancient Six hundred miles in the west bank of the modern city of Mosul, petroleum and bitumen year a British expedition from the forces of the stream. Its eastern plain upon which ancient

From the walls of rising out of this plain, more southerly one, surmounted by an im in which it is claimed. The lofty mound upon remains of the great lived in the days of the and is mentioned in the much larger, being 900, its vast platform, almost Square in Winnipeg, built by that king Sennacherib, the king of Assyria, stretched from the C Asia Minor to the Persian

Fifteen miles built little stream, Khalur of Nineveh, Botta, a of Sargon, the king, Israel into captivity, a very clear idea of how they looked. Sargon land from the natives good farms. From a brought people to about forty feet high, about as big as Win Lieutenant-Governor. Upon this was built three queens, its great of the little kings, of war and supplies for quarters for himself, with carved slabs of corner its high step to





# WHY JUDGMENT FELL ON NINEVEH



A striking lesson from ancient history showing that war and wickedness bring a nation to utter ruin—A plea for a new and better way of settling disputes

By REV. DR. E. G. PERRY, B.A., Ph.D., Professor of Old Testament Language and Literature, Manitoba College

IN 1897, the great and good Queen Victoria, celebrated her Diamond Jubilee. Her ministers invited representatives from all the governments and soldiers in the vast British domains to take part in the gorgeous pageantry of that joyful season. Led by famous generals, troops from India, Africa, Australia, and Canada marched through the streets of London along with renowned regiments of England, Ireland and Scotland. At Spithhead there was gathered together such a fleet of warships as had been assembled never before. Unexpectedly as the hand that wrote upon the walls at Belshazzar's feast, there appeared a little poem, which has since found its way into the hymn-books of our nation, a poem that made the British nation feel it stood, not only at the foot of a great earthly throne, but at the foot of the throne of the King of Kings. Two verses of it are as follows:

"God of our fathers, known of old,  
Lord of our far-flung battle-line,  
Beneath whose awful hand we hold  
Dominion over palm and pine:  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget.  
"Far-called, our navies melt away,  
On dune and headland sinks the line:  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre.  
Judge of the Nations, spare us yet,  
Lest we forget, lest we forget."

But why should Rudyard Kipling, in the presence of those great throngs of loyal British subjects, keeping holiday, come to think of the departed glories of ancient Nineveh and Tyre? Because he knew it was not by chance that the great fleets of Ancient Tyre have disappeared from the seas, and all that remains of her extensive docks are broken lines of stone running out into the sea, visible on a clear day by the passing stranger. Because he knew it was not by chance, that the great kingdom of Assyria has passed away from this earth, and that the vast citadel of Nineveh is today nothing but an unsightly heap of dust. He knew it needs more than armies and navies, wealth and lands, arts and literature, to make a people great or to ensure its permanency. In the book of God, it is written, "The sinful nation shall perish," and this a true patriot would have his people not forget.

## Where Ancient Nineveh Stood

Six hundred miles north of the Persian Gulf, upon the west bank of the swift flowing Tigris, stands the modern city of Mosul, in the midst of a district full of petroleum and bitumen wells, so valuable, that last year a British expedition was sent to protect them from the forces of the Turk. A pontoon bridge spans the stream. Its eastern end rests on the edge of the plain upon which ancient Nineveh stood. From the walls of Mosul the traveller can see, rising out of this plain, two mounds. The smaller and more southerly one, today called Nebi Yunus, is surmounted by an imposing Mohammedan Mosque, in which it is claimed the prophet Jonah is buried. The lofty mound upon which it rises contains the remains of the great palace of king Ashurbanipal, who lived in the days of the wicked Jewish king, Manasseh, and is mentioned in the Bible. The second mound is much larger, being 9,000 feet in circumference. Upon its vast platform, almost twice as large as the Parliament Square in Winnipeg, rose two great palaces, one built by that king Sennacherib, who boasts that he shut up king Hezekiah in Jerusalem like a bird in a cage, the other by king Ashurnasirpal, whose kingdom stretched from the Caspian Sea in Egypt, and from Asia Minor to the Persian Gulf.

Fifteen miles further north, on the banks of the little stream, Khabor, which runs through the midst of Nineveh, Botta, a French scholar, found the palace of Sargon, the king who carried the ten tribes of Israel into captivity. From this excavation we get a very clear idea of how these palaces were built and how they looked. Sargon tells us he first purchased the land from the natives by giving them money or equally good farms. From all parts of his domain he then brought people to build. These erected a platform about forty feet high and twenty-five acres in extent, about as big as Winnipeg Parliament Square, if the Lieutenant Governor's grounds are not included. Upon this was built his palace, with his harem for his three queens, its great court, copied from the palaces of the little kings, its store-houses for his equipment of war and supplies for his numerous retinue, its superb quarters for himself, the walls of which were decorated with curved slabs of alabaster, and at its north-west corner its high step tower with quarters for his priests.

There was one difference between the city of Sargon at Khorsabad, and Nineveh. While the two great mounds of the latter stood in the midst of an encircling wall about seven miles in circumference, the palace of Sargon formed part of the city's wall, which enclosed a square mile.

Twenty miles south of Nineveh, Henry Layard, a brilliant English diplomat, discovered three palaces at Kalah, the Biblical Nimrod. One large gallery in the British Museum, is lined with the splendid alabaster and limestone slabs taken from the walls of these buildings. Their vivid representation of war and hunting scenes help us to know not only how these monarchs lived but also why they were so detested by the nations they conquered. Most of these scenes are from the palace of Ashur-nazir-pal, whose name means "May the God Ashur protect the son." This monarch, who lived about the time of the prophet Elijah, King G. A. Alah and Jezebel, was a mighty warrior and one of the most ruthless conquerors this world has ever seen. He boasts of having burned the women and

the Tigris, they crossed the river and built Nimrud, Nineveh and later Khorsabad. At first they were ruled by governors called Ishshakkus, who likely filled the position of ruler and priest. Tlanimurabi, who is probably the Amraphel mentioned in the Bible as having taken Lot, Abraham's nephew, prisoner, tells us he put down a rebellion in Nineveh. Three hundred years later, a people from the region of Persia captured Babylon and from that time Assyria seems to have tried to gain her independence. A letter from the time of Hattusili, the father of Tutan-Amen's wife, found in Egypt, reveals that by about 1400 B.C. they had succeeded. For the next three hundred years they were constantly fighting with Babylon and at times conquered it.

## Most Powerful Kingdom in East

During the reigns of Saul, David and Solomon about 1000 B.C., we hear very little about Assyria. From the time of the cruel Ashurnasirpal, about 886 B.C. till she fell in 606 B.C., Assyria became the most powerful kingdom in the East. Isaiah describes how well equipped and disciplined her troops were in his day. Like a great lioness she springs upon her prey and none is able to deliver from her clutch. That great prophet regarded her as a rod in the hand of an angry God to punish his sinful nation. By continuous warfare and ferocious cruelty she extended her bounds that the day came when she had not enough of her own sons to hold what she had captured. Yes, more, by these terrible wars her own brave stock got worn down. A day did come when outside nations also perceived this. About 625 B.C. the Medes, led by Cyrus, made a fierce attack upon Nineveh. This was repulsive. About twenty years later, his attack was successful and Nineveh fell, never to rise again. When the news of its downfall reached the ears of the Hebrew prophet, Nahum, he expressed the feelings of an oppressed world:

"Thy shepherds slumber, O king of Assyria  
Thy worthies are at rest;  
Thy people are scattered upon the mountains,  
And there is none to gather them.  
There is no assuaging of thy hurt,  
Thy wound is grievous:  
All that hear the report of thee  
Clap the hands over thine head,  
For upon whom hath not thy wickedness  
passed continually?"

In the Old Testament, there is only one book that speaks in mercy of Assyria and that is the book of Jonah. This remarkable little prophecy (probably written two hundred years after Nahum, in endeavoring to make the Jews understand how broad is God's mercy, that all mankind, even the cruellest of robber nations, form part of His great family) represents Jonah as being sent to warn Nineveh of coming destruction. When the prophet tries to evade his hateful task he is forced to go. Yes, more, when this sinful nation is warned it proves capable of repentance. Like the book of Ruth, Jonah is a gracious protest against Israel considering any man or nation as common, unclean and beyond the reach of God's pardoning love.

## A Great League of Nations

Has the fate of Assyria no meaning for us of today? We, who have survived the heart-shattering sorrows of the World War know that force and violence settle nothing permanently. Each war has sown the seeds of the next. Today the noblest minds of all nations are trying to find a new and better way of settling disputes between class and class, nation and nation. They believe, that if there is not to be a recurrence of war, all nations must band together in a great league of nations which shall agree to settle their disputes in such an impartial court of justice that the weakest nation may expect the same even handed justice as the most powerful nation. It was for the realization of this ideal that President Woodrow Wilson told the world that this ideal cannot be realized till each one of us is willing to renounce that comes even born into this world is as dear to God as we are, and before there can be peace on earth, good will among men, each one of God's children is entitled to and must be granted that justice, mercy and sympathy for which we crave. This ideal will be realized some day. It will come, however, in no miraculous way, suddenly. It will come only as each one of us, unknown men and women, believe and practice in our daily life, that he who needs our help is our brother and teach our little ones so, by word and act. It will come only as each one of us tries to follow the One who said, "The Son of Man came to minister unto men, but to minister, and to give His life a ransom for many."

## The Destruction of Sennacherib

This famous poem by Lord Byron is descriptive of the events recorded in II Kings, Chapter 19.

The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sward,  
When the blue woe rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,  
That host with their banners at sunset were seen;  
Like the leaves of the forest when Autumn hath blown,  
That host on the morrow lay withered and strewn.

For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the shepherds waxed deadly and chill,  
And their hearts but once heaved, and for ever grew still.

And there lay the steed with his nostrils all wide,  
But through it rolled not the breath of his pride;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beaten surf.

And there lay the rider distorted and pale,  
With the dew on his brow, and the rust on his mail;  
And the tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Babel;  
And the night of the Gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!

children of places he had captured. His son was king Shalmaneser. We have a little statue from his palace, in which we can see the ambassadors of Jehu kissing his feet and presenting their master's gifts.

The first capital of the Assyrian power, however, and the one that gave its name to the country is situated still further north, on the banks of the Tigris. At Kalah Sheriat, where the Turks had a fort previous to the war, lay Ashur, where Assyrian kings held their court when the Children of Israel were slaves in Egypt. This city is perhaps mentioned in the second chapter of Genesis. Here as well as in the other places, were found carvings, inscriptions and clay tablets, which enable us to reconstruct, in part, the history of this people.

Like the Hebrews, their original home seems to have been the great Arabian deserts to the west of the Euphrates. Migrating thence and unable to get a foothold in the more fertile fields in the neighborhood of Babylon, they pushed up stream and founded the city of Ashur, about two hundred miles north of Bagdad. As there was excellent pasturage on the east bank of

# They Crucify to Themselves the Son of God Afresh

## PROLOGUE

From the picture  
Tis only a legend, a fancy maybe,  
For none can tell  
If it be true  
But we trace there a lesson, a truth we can see



Swift adown the Appian way,  
Back he turned him on the fray

Hearken its story, read the truth therein veiled,  
Temptation's hour  
Will surely lower,  
Faith, Hope and Love to the utmost be tested.

### I.

"Art thou not also one of His disciples?"

Swift adown the Appian Way,  
Back he turned him on the fray:  
Far behind the City lay.

Peter.

Blood of martyrs ever falling,  
Saints to Heaven hourly calling,  
Roman legions fierce, appalling

Peter

Thousand darts his soul  
assailed,  
Fear and shame with him  
prevailed.  
"I am with you" naught  
availed,

Nothing

"Tried and tempted sore  
am I,  
From temptation now I fly,  
Ne'er again my Lord deny  
Never."

### II.

"Broad is the way that leadeth  
to destruction."

Away from the Coliseum,  
where beasts claim their  
martyr prey,

Where saints the very heights are scaling—a rough  
and smooth way,  
Winds a road where all is pleasant and broad and  
smooth and true,  
Naught there to suggest a terror, naught to arouse a  
dread,  
Tall trees meet o'er its pathway, and screen from the  
noontide heat,  
And the flowers that bloom along its way, make a rest  
for untired feet  
The air has long rous and heavy with many a subtle  
scent,  
A murmuring brook thro' shadows cool, a limpid  
course is bent,  
Oh, that beautiful road that Peter trod, so far from  
the Roman gates  
Where does it lead? To the Heavenly Land, where  
a Christ for a conqueror waits?

(Echo).

Hark "Strait the Gate  
And narrow the way,  
That leads to Life  
And eternal Day"

### III.

"A Man of sorrows and acquainted with grief."

Whence cometh this travel-stained wayfarer?  
Rent are his garments and worn,  
Rugged the cross that he bends under,  
Marred his visage and torn!

For him come no flowers round the pathway,  
Fresh bloodstains mark out his way  
His face is set then toward the City,  
As of one who can brook no delay.

"My Lord and my God! My best Master!"  
Peter lay prone at His feet,  
"Tell me wherewith this cross and these bloodstains."  
The Master made answer meet—

"Someone a cross hath forsaken,  
A banner has trailed in the dust,  
A sentry his post hath vacated,  
His sword and his shield long to rust

"In place of My soldier, who vowed him  
My kingdom should suffer no loss,  
I turn me to Rome and its legions,  
To hang in his place on his cross."

### IV.

"Of whom the world was not worthy."

Blood of martyrs falling, falling,  
Unto Heaven dumbly calling,  
Roman legions never appalling

Never

Cries and shouts and shrieks resounding,  
Faith and Hope and Love abounding,  
Praises unto God redounding

Glory!



His face is set firm toward the City,  
As of one who can brook no delay

Forth they led him bound and bleeding,  
Thro' Rome's streets passed he unheeding,  
Martyr's courage was he pleading,

Peter

Open wide, ye Gates of Light  
Pass, ye martyrs robed in white,  
Faith forever changed to sight,

Ever

Swift adown the Golden Way,  
Eager, palm and crown to lay  
At the Pierced Feet for aye—

Peter.

### L'ENVOI

"And what shall a man give in exchange for his soul?"

Deem ye not His blood  
efficient?  
Doubt ye still His grace  
sufficient?  
Claim ye not His promise  
sure?  
Dare ye not His cross  
endure?  
And the starry crown, and  
the victor's palm, and the  
place prepared in the City  
of light,  
And the "Come ye blessed,  
enter in; ye have come the  
cross, ye have fought the  
fight!"  
Will ye barter all beyond  
recall,  
For a little pleasure, an  
earthly treasure,  
That will suffer the just and  
the moth's corruption, smit-  
ten for aye with eternal  
blight?

ELLEN DOUGLAS



Forth they led him bound and bleeding



IT WAS a dark night, in so  
perhaps the darkest in the  
the world. The eve of  
crucifixion, before which was  
al, the agonizing prayer, the  
of His disciples, the bloody  
terrible cry, "If it be possi-  
cup pass from me", the  
traitor's kiss, the scattering  
mediate followers, bound  
phas, before Herod, in the  
hall with Pilate, the cruel  
scourging, the crown of  
thorns, the crowd and their  
choice of Barrabas, and  
their final "away with Him,  
crucify Him". Yes, indeed,  
it was a dark, black night,  
the shame of which must  
have made angels weep.

It was a terrible day. The  
morning breaks with a blaz-  
ing sun, the multitudes are  
astir, the great festive sea-  
son is at hand and all are  
busv. The trial of the night  
is concluded in the morning.  
Pilate, the weak, has lost his  
manhood and his honor, and  
has delivered Jesus to the  
multitude to be crucified,  
though he said, "I find in  
Him no fault at all". And  
now Christ is hurled into  
the midst of the excited  
mob. He bends His shoul-  
der to the Cross. He still  
wears the crown of thorns.  
His cheeks are red with  
shame and covered with  
spittle, His garments dyed  
and stained with His own  
blood. Well might the  
prophet say, "Who is this  
that cometh from Edom  
with dyed garments from  
Bozrah?"

Behold He faints, and  
well He might, for there is  
no respite for rest or refresh-  
ment, the agony and the shame of  
too much. But He is d-  
top of Calvary. The C-  
Simon is laid upon the p-  
an honor to have borne  
the fainting, suffering Son  
at the confusion as the  
around and are forced  
Roman soldiers while C-



## of God Afresh



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As of one who can brook no delay.

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## L'ENVOI

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Doubt ye still His grace  
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the victor's palm, and the  
place prepared in the City  
of light.

And the "Come ye blessed,  
enter in: ye have borne the  
cross, ye have fought the  
fight."

Will ye barter all beyond  
recall.

For a little pleasure, an  
earthly treasure.

That will suffer the just  
and the moth's corruption, smit-  
ten for aye with eternal  
blight?

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EILEEN DOUGLAS

# Behold the Man

BY  
COMMISSIONER  
HENRY C. HODDER

IT WAS a dark night, in some respects perhaps the darkest in the history of the world. The eve of the great crucifixion, before which was the betrayal, the agonizing prayer, the falling asleep of His disciples, the bloody sweat, the terrible cry, "If it be possible, let this cup pass from me", the arrest, the traitor's kiss, the scattering of the immediate followers, bound before Caiaphas, before Herod, in the judgment hall with Pilate, the cruel scourging, the crown of thorns, the crowd and their choice of Barrabas, and their final "away with Him, crucify Him". Yes, indeed, it was a dark, black night, the shame of which must have made angels weep.

It was a terrible day. The morning breaks with a blazing sun, the multitudes are astir, the great festive season is at hand and all are busy. The trial of the night is concluded in the morning. Pilate, the weak, has lost his manhood and his honor, and has delivered Jesus to the multitude to be crucified, though he said, "I find in Him no fault at all". And now Christ is hurled into the midst of the excited mob. He bends His shoulder to the Cross. He still wears the crown of thorns. His cheeks are red with shame and covered with spittle, His garments dyed and stained with His own blood. Well might the prophet say, "Who is this that cometh from Edom, with dyed garments from Bozrah?"

Behold He faints, and well He might, for there has been given no respite for rest or refreshment. The agony and the shame of the whole is too much. But He is dragged to the top of Calvary. The Cross borne by Simon is laid upon the ground. What an honor to have borne that Cross for the fainting, suffering Son of God. Look at the confusion as the crowd gathers around and are forced back by the Roman soldiers while Christ is nailed

to the Cross. It is raised, wedged, and now we behold Him bleeding, dying thereupon.

Behold His tenderness and compassion, "Father forgive them, for they know not what they do". To the dying thief, pardon, "This day shalt thou be with Me in paradise". "I thirst," not for

veil of the Temple is rent from top to bottom and man henceforth shall have access to God.

And Pilate thought it was all over. The high priests and their immediate following no doubt concluded a great day's work had been accomplished and trouble removed. The disciples, notwithstanding all that had been said, concluded they had got to the end.

But is it not true that in many senses the end is only the beginning. The end of the grub, the beginning of the butterfly; the end of the river, the beginning of the sea; the end of time, the beginning of eternity. And here again, when the enemies of Christ are thinking it is all over and they have accomplished a great work, and as they thought, had put away a pestilent fellow, a disturber of the peace, the angel comes and rolls away the stone and the Son of God arises, and we have the beginning of a new era—the Christian religion.

The morning breaks with light and splendor. He is risen. Hallelujah! With what healing, mercy and succour; and just as Christ in His early resurrection entered homes and dispelled fear, restoring faith and hope, so today He hears the cry of every repentant soul, drives away the gloom and brings peace into the hearts and lives of all who trust Him.

How is it with you, reader? Have you beheld Him as the Son of God



And Pilate saith unto them, "Behold the Man"

gall and vinegar, but for the world's restoration, for love, for a place in our hearts and lives, for the privilege of winning us back to God. Well might the centurion say, "Truly this was the Son of God". The heavens are darkened, the thunders roar, the lightnings flash, the earth quakes, and in that hour of blackest darkness the Son of God gives His life a ransom and cries, while hell trembles, "It is finished". The

dying in your stead, bearing the punishment due to you, and because of this fact offering you pardon. Will you share His cross, take His hand and come into step and harmony with His will? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon".

# EASTER BELLS CHINA

and the message they brought to Ta-Nu-Tzu.

BY  
MRS. ADJT. BECKETT

It was Easter Sunday morning, but with the exception of the Mission station just within the city gates, no body knew that it was the celebration of our Lord's resurrection. Certainly, the inmates of the little Chinese compound, where our story opens, had not heard of, and would not have understood the significance of such an event. It was a beautiful Spring morning, and the balmy breeze made even the dismal courtyard and dilapidated mud brick, mud-roofed buildings that formed this Chinese yu-antzu (courtyard) look considerably less uninviting than they had been before, and the bedraggled chicks and the one dirty black sow, that lived in the little courtyard, seemed to feel in good to be alive.

## A Girl Baby

Within the house, in spite of the lateness of the hour, all were asleep, for in the early dawn a little stranger had arrived to make some sunshine in the home, and the inmates were tired with the night's labors. The little girl baby had made an auspicious arrival, and was so un- desired as one might imagine, from the tales one hears of unwanted girl babies in China. It is true that the neighbors only congratulated the parents with "Hsiao Hsi" (meaning "little happiness") and pronounced "Shuo Shue" instead of the usual "Ta Hsi," but that was only in keeping with Chinese manners and custom, and made no difference to the parents' joy, in this their first little baby. Girls are not wanted as much as boys in Chinese houses, because, as soon as they are of a really useful age, i.e., about fourteen or fifteen, they are betrothed, and sent to the house of their "Paw-paw" (mother-in-law), to whom they permanently belong, and the parents receive no further service from them; whereas, when a boy attains to man's age, a wife is chosen for him, who will be a help to his mother, and assist in the work on the place. Thus, many sons mean many servants in the parents' old age, whilst many daughters mean an empty house.

## Bustle of the Day

Neither house nor yard remained quiet and peaceful for long, however. Ta Nu-Tzu (pronounced Dur Newser), meaning Big or Eldest Girl, which is almost invariably the only name that is given to the first girl in a family, until she is old enough to marry, was wide-awake, and making her wants known in no unmistakable way, and the old sow and chickens were sounding the preliminary warning that it was time for the morning meal. The neighbors began to appear with gifts of cakes, fruit and candy as an earnest of their congratulations, and the bustle of the day had begun. The father of our little heroine earned his living by carrying water. His stock-in-trade was a wheelbarrow and wooden pails. Filling the pails with water at the well, he placed them on his wheelbarrow, which he pushed from door to door, selling two pails for a copper. It was neither lucrative nor pleasant employment, but he had not much choice, for his father had been a water-carrier before him, and he knew no other trade. Up to the time Nu-Tzu was born, he had not experienced much difficulty in making enough money

for their simple wants, but more strenuous times were coming.

As the years went by, other babes, both boys and girls, were added to the household, and it became more and more difficult for the father's meagre wages to supply their constantly increasing needs. Ta Nu-Tzu soon found her place in the home a very busy one. House-duties, sewing and mending babies kept her well employed, and it at times she heaved a sigh of regret that she could not read, she was not dissatisfied with her life on account of lack of education. There was plenty of interest in the struggle for existence, and in her town, only the favored few were able to go to school. And as her life passed on uneventfully enough until she had passed her thirteenth birthday. Then a dread fell upon her mind, which made her look back with longing to the old calendar days when respect and lack of education had appeared to be the biggest cloud on her horizon. The hot summer days came, and when the rains should have fallen, as they do each year in torrents, the heavens seemed made of brass. Each night the sun set in gorgeous splendor of grey and gold that would have rejoiced the eye of an artist, but the sight of which brought only sorrow to the hearts of the poor peasants, who were longing for a few life-giving showers to save their little plots of millet and vegetables from further withering and withering before their eyes. Still the weeks passed, and there was no rain, only brilliant, scorching sunshine by day and the starlit heavens at night. That winter the dread famine came.

The country people suffered first, for they handle little money, though they raise grain and vegetables sufficient for the needs of their family for the year. But it was not long before the cities felt the pinch, and the water-carrier's family shared in the general suffering. Day by day the supply of food, always of the coarsest and cheapest, grew less and less, until, instead of two meals a day, one only could be provided.

## Chance of Salvation

When the Spring sunshine was beginning to make its warmth felt, and another Easter season had marked Ta Nu-Tzu's fourteenth birthday, there appeared what the distracted parents thought was a sure chance of salvation. A wealthy merchant who had made much money by surreptitiously trading in opium, had caught sight of Ta Nu-Tzu and had been much taken with her appearance. The two wives he already had were old and disagreeable, and he had a fancy for a young and cheerful face about his place. He would give the parents fifty dollars, and they could send the girl to him, and this would not only have money to buy food, but would have one less mouth to feed. The arrangement was a very suitable one to all appearances, and seemed likely to go through. The girl was certainly going very cheap, but in famine



A Wealthy Merchant Offered Fifty Dollars for Her

times one cannot afford to drive a hard bargain.

A most unexpected obstacle was encountered, however, when the arrangement was told to Ta Nu-Tzu. She screamed and shrieked in true Chinese fashion, and finally fell back on the stone and almost insensible. There she lay for three days without either eating or speaking, only thinking, thinking. How the idea first came, no one knows, but she seemed to see a ray of light in something she had heard about some foreigners, who lived on the outskirts of the city, and who had during the winter been sheltering a few of the children she had known, who had been discarded on account of their parents' inability to find food for them and unwillingness to see them die. But she had heard dreadful tales about the "foreign devils" who used Chinese people's hearts to make medicine and their eyes for telescopes, and she was torn between her fears.

## Heard the Bell Ringing

As she lay in this unhappy state she heard the bell of the little Mission church ringing. It seemed to have a specially joyful sound, and with the hope springing up in her heart that after all the tales she had heard might not be true, she made up her mind to go there. The family had retired early, in the hope that sleep would stay the pangs of hunger, so she had a good opportunity to creep out quietly. Fearfully, she crept down the street, deserted in the darkness, and knocked at the gate of the Mission. She was admitted and told her story to a Chinese lady, who had been sent down from a College in Peking to be the teacher of the famine-stricken, set up by the Mission. "Oh! don't send me back! If you do I must jump into the well. I cannot go to that horrible man! I will work day and night and not eat anything more than just enough to keep me alive if you will only keep me here! But I cannot go home again."

## Within His Rights

It was a difficult matter, for the law was on the side of the father, and he was quite within his rights in having his daughter's marriage in such a way. "Well, well," said the teacher, "tonight, you may sleep here, and we will see what can be done." The next day, when the distracted parents received a visit from the Mission teacher, they were quite prepared

to talk business. "We only wanted to keep life in our bodies." The child is ungrateful; she would have had food in plenty, and we should not starve," were their comments. The clouds lightened somewhat, however, when the mission-aries mentioned a dollar a day, which was sufficient for the family's needs, until the new crops should be gathered; and after much persuasion, the matter was allowed to remain in abeyance, for the moment.

## Seemed Like Heaven

With a sigh of relief Ta Nu-Tzu settled down to life in the Mission; and what a little heaven the clean Mission compound seemed, with its regular, though plain, meals and appointed times for each duty, and above all, the chance to learn to read! And what an interesting book out of which she learned to read! It was the Gospel of St. Matthew, and her heart opened to the teaching of that little book as a flower opens to the sun.

But her troubles were not yet over. After eight months in the school, she was transformed into a bright, loquacious girl, and, being much older than the other children who had taken refuge in the Mission, was somewhat of a responsibility. There was a young man who was employed in the grounds of the Mission who had seen her several times, going about her duties and was very anxious to marry her. Once again, this appeared as a satisfactory way out of the difficulties that surrounded her future. But it was not to be. On the same day that this matter was broached, the father returned, this time with the command that the girl must be sent at once to the old man. His desires, having been thwarted once, had grown all the stronger, and he was now prepared to give one hundred dollars for the girl. "But, I do not want to marry," said Ta Nu-Tzu. I want to learn, and then I want to preach! The father was inexorable, and she could only give in on one point, and that was that his daughter could stay at the Mission until the marriage arrangements should be completed.

Poor little Ta Nu-Tzu! Now, reading her youth, she had a good perception of what her future in that house would mean, but now she had learned the meaning of prayer, and with the faith of a little child in her Heavenly Father, she prayed for deliverance. Day and night it was

(Continued on page 11)



"MOTHER, this staying in the house all day Sunday I feel as if I must leave," said a seventeen-year-old girl. The mother was sitting in a comfortable farm house, but her large family of children, whom were grown up looking in spite of the blessing of new buildings and an automobile, clearly evident that there



He jumped up from his chair, and with a look of sadness showed on his face, the youngest in the household.

"I say, mother, isn't it we can go this evening?" "Well John, I'd like to go where myself, but where you know just as well as to call at any of our neighbors to show too clearly that they

"Oh well, I've just got this somewhere tonight, in the religion they have church, but how will it be car and we drive over singing anyway?"

"Didn't I tell you the last time it was my last, for gone the people even in and look at us all as if we No! I won't go there, but never been yet is that there in town. I wouldn't going there for, seeing us, maybe they won't bud."

Desperate for a solution, this whole family of Mormons. John did not was not looking for any religion, but, being de- change, he jumped up and said "Alright ma, it's a little change listening to Army folks make a around to the front of minutes." So the not were soon in the auto along the country road.

"I don't see anyway here have to shut us. What have we done this the cold shoulder? I didn't even want Sam's ball team they're orga- school."

"I know John, it's p only thing I can see is the best we can and we can sell the farm and here to some place w



# The Change When The Light Came

How a simple "God bless you" resulted in a whole family coming to God

By CAPTAIN EVA LEADBETTER



"MOTHER, this staying around the house all day Sunday is awful. I feel as if I must get out somewhere," said a seventeen year old son. The mother was sitting in a very comfortable farm house, but neither she nor her large family of children (some of whom were grown up) looked at all happy, in spite of the blessing of much land, good buildings and an automobile. It was clearly evident that there was some great

know about father. And don't you suppose son that I feel this, knowing there is not a soul around this country that has any interest in us or will come to our house? and the mother began to cry. Arrived in town they pulled up by the Salvation Army Hall and soon found seats inside. They listened rather indifferently to the singing, prayers, testimonies and address—it was at least a change from sitting around all day Sunday out on the farm. Neither the mother nor her son had come expecting anyone to put themselves out enough to shake hands with them, for they had become so used to receiving the cold shoulder on every side. At the close of the meeting however, as they were going out, the lazzie Captain was at the door and, taking the mother's hand, held it for a moment while she said a sincere "God bless you." Tears at once started from the mother's eyes, rolling down her cheeks, for she thought, "Oh can it be that there really is somebody that cares!"

they were anxious to get into the uniform. The main cause of their anxiety to be enrolled was that they wanted to visit their father in the penitentiary, wearing the red guernseys, and tell him of what a change had come into their lives. This they did, visiting him a number of times. In the meantime, the changed and more cheerful condition of the two converted sons, helped other members of this family to make frequent visits to the Army Hall, until one by one, the mother and her children all knelt at the Mercy Seat and took their stand in the Corps. Words would fail to express the joy that came into each heart as they realized they had found a Friend who is a friend indeed, and it was such a comfort to know there was a place of worship where they were welcome in spite of the fact that their father was in the penitentiary and they had all been Mormons. One of the boys took such pleasure in trying to prepare



a smile of thankfulness spread over her face; she dropped into a chair and began to weep, too overcome to read the message aloud. One of the boys took the telegram from her and read aloud, "Today your husband is free. Send someone to accompany him home," and he had only served a very short period of his sentence. "Oh God has answered our prayers. God has answered our prayers and father is coming home," were the spoken or unspoken words of every member of that family, and great was their gratitude to Him.

No time was lost in dispatching one to bring the father home, where he was greeted at the station by many curious people.

Immediately his health began to improve, so that inside of two weeks, when the rest of the family urged him to go along with them to The Army meeting, he consented.

## Did Not Grasp It

When his sons had visited him in prison a different frame of mind of the great change which had come into their lives and how they knew Jesus as their personal Saviour, he listened, but was not able to take it in. A few days at home was enough to show him that a wonderful change had come in his whole family during his long absence, but still he did not grasp the meaning of it.

On the Sunday night as he sat in this, the first Army meeting he had ever attended, when the opportunity for testimony was given the first to rise were the two sons who had been the first converts in the family. As the father sat there listening to the words of praise from his boys' lips, the tears rolled down his cheeks. Soon the wife rose, gave her testimony and thanked God for the marvelous way in which He had helped her, and while she spoke the father sat with bowed head weeping. He looked back upon the years of his life when he had never been taught it was possible to know Christ as our Saviour, he looked upon his unhappy years spent in prison.



The boy took the telegram from her hand

and gradually the truth of the story of Salvation began to dawn upon him. The Officer who was leading the meeting read from the word of God, pointing out to all the way of the Cross, and the Prayer Meeting was entered into with much feeling. When the invitation was given the father at once made his way out to the Pentent Form and, kneeling there, wept as if his heart would break. He prayed God to pardon his terrible past.

(Continued on page 13)



He jumped up from his chair, and said, "All right, ma."

burden of unhappiness in this home, for sadness showed on the face of even the youngest in the household.

"I say, mother, isn't there some place we can go this evening?"

"Well John, I'd like to get away somewhere myself, but where can we go? You know just as well as I do it's no use to call at any of our neighbors, for they show too clearly that they don't want us."

"Oh well, I've just got to get out of this somewhere tonight. There's nothing in the religion they have there at the church, but how will it be if I get out the car and we drive over to hear a little singing anyway?"

"Didn't I tell you the last time we went there it was my last, for since father has gone the people even in church stand off and look at us all as if we were criminals. No! I won't go there, but one place we've never been yet is that Salvation Army there in town. I wouldn't so much mind going there for, seeing they don't know us, maybe they won't turn us down so bad."

## Desperate for a Change

This whole family of fourteen were Mormons. John did not believe in, and was not looking for anything in the way of religion, but, being desperate for some change, he jumped up from his chair and said "Alright ma, it's a go." We'll have a little change listening to the noise those Army folks make. I'll have the car around to the front door in about ten minutes." So the mother and her son were soon in the automobile spinning along the country road into town.

"I don't see anyway why folks round here have to shun us all as they do. What have we done that they give us all the cold shoulder? Why, the fellows didn't even want Sam and I in that baseball team they're organizing over at the school."

"I know John, it's pretty hard, but the only thing I can see is to grin and bear it the best we can and maybe after a while we can sell the farm and move away from here to some place where people don't

Aching Heart Comforted Moved by a sudden impulse, she said to the sweet faced young Officer, "Would you please come to see me?" Her aching heart was somewhat comforted as the Captain quickly replied, "Why certainly, I'll come to see you tomorrow. Where do you live?" She told the Captain she lived out in the country but would gladly send the car for her if she would only visit their home. So it was quickly arranged and next day the Captain made the trip out to the farm. Arriving at the house she could see her visit was more than welcome by him. She also instinctively felt that a great heartache was there.

Three years before, the father had committed a crime for which he was sentenced to a long term in the penitentiary. He had been taken away from his family who were left in shame and disrepute while he spent three weary years behind the bars. The Captain did sympathize with the mother, and told her of the Saviour who came to heal the broken-hearted. After prayer and more words of comfort, she invited the mother to come again to the Army and to bring more of her family, which she promised to do.

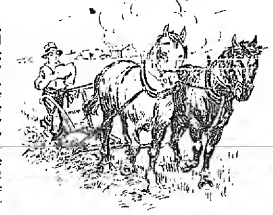
One day a message arrived which read, "Your husband is seriously ill, will you come?" The mother went at once and found him very ill indeed. She begged of the prison officials permission to take him home, where she might care for him until he died, but this was refused. Though she returned home with a broken heart yet there was still the determination, in some way to bring about her husband's release.

A petition was got up, signed and sent to Ottawa, asking that the sick man be allowed to go home, only to be refused. Again the wife visited her husband and tried to prevail upon the prison officials to let her bring him home, and met with further refusal.

## Urged Her to Trust

On arriving back in town she called at the Officers' quarters in a broken hearted condition and said, "Oh, it is of no use. I see I can do nothing, and I feel I cannot even go to see him again after raising his hopes so much about bringing him home." The Officers prayed with her, advised her not to lose courage, but to remember that it was God's will that her husband should return home. He would over-rule all things and open up the way. The whole family were in great sorrow because of the father's condition, but they kept on every day praying God in mercy to open the way and let the father return home.

One morning before breakfast a telegram was delivered at the home. With trembling hands the mother opened it, fearful lest it would contain the words, "Your husband is dead." Those of the family who were up stood anxiously waiting to hear the message, and the seconds seemed as an age. As they watched her



He took the reins of the horse's harness

something worth while for the Meetings that while out in the field ploughing, he tied the reins of the horse's harness about his waist so as to leave his hands free to hold the Bible, which he diligently studied.

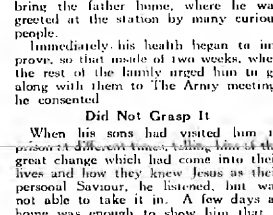
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# Consider the lilies

An Easter Story Concerning the Mending of a Broken Heart

By S. JEAN WALKER, Edmonton

I WONDER where we could get some flowers for Easter Sunday? If I had even one pot of lilies for that little table on the platform I should feel satisfied.

While Mrs. Grant, wife of the Salvation Army Captain was speaking she looked appealingly at her class of girls hoping to gain their interest in her plans. She caught a look in Mary Newton's eyes and asked, "Well, Mary, can you help me?"

The girl addressed answered half timidly, "Miss Graham has plenty of flowers, and about a dozen pots of Easter lilies."

"Then, Mary, as you live with Miss Graham, will you ask her to lend us a few of her flowers for next Sunday?" "Oh, no, I couldn't," Mary stammered involuntarily. Then, seeing the look of surprise on Mrs. Grant's face she said apologetically: "I beg your pardon, Mrs. Grant, but you don't know Miss Graham. She hates churches and ministers, but she is kind to everyone else."

"Then I shall call on Miss Graham myself, and ask her for her flowers. I am neither a church nor a minister so she has no reason to hate me," Mrs. Grant said cheerily as she dismissed her girls.

She decided to see Miss Graham as soon as she could, so on the following Tuesday afternoon she went to the beautiful house on the hill. Her heart gave a few quick throbs as she rang the door bell. Miss Graham answered the ring, and her dark, haughty eyes demanded by their look of inquiry what this intrusion might mean.

Mrs. Grant, determined not to be rebuffed nor disconcerted, said pleasantly: "I am Mrs. Grant, wife of The Salvation Army Captain. Will you not invite me in, Miss Graham?"

"Oh, certainly," was the cold answer as she led the way to a beautiful room, redolent with the perfume of flowers, and filled with the music of singing birds, while everywhere were books and magazines, showing how the owner spent much of her time. Everything in the room was luxurious and in elegant taste.

Mrs. Grant spoke on the usual common-place topics for a few minutes and said with a smile: "You are wondering what has brought me to see you, and curious to know my errand."

"I am indeed," was the brusque reply, "for everyone in this town knows that I do not care for visitors, especially those professing the religion I hate." Her voice was bitter and vibrant with passion. Unheeding these harsh words Mrs. Grant answered pleasantly: "Even so, yet I have ventured to brave your displeasure, and I have come to ask you to lend us some of your flowers for our Easter services. I know I am very bold, but your lilies would do so much good. They would be beautiful evangelists telling all who beheld them that Christ has risen. Then, Miss Graham remember I have words, 'Consider the lilies.' Forgive my boldness, but I ask you in this name."

Miss Graham's eyes flashed ominously at first, but at these last words they grew tender. As if ashamed of her momentary weakness she walked the length of the long room, then turned and came and stood before her visitor. "Consider the lilies, you say! Does anyone consider me? It was religion that has made me bitter. I have not been in a church for seven years."

Mrs. Grant answered this outburst with tender sweetness: "Your heart cannot be all bitterness, or you would not have so much beauty around you. Now, I am going to ask another favor: come to our Easter morning service. We are going to have a special speaker. Our plans are not all completed, but we are praying to make it a great service for our Lord. Listen to the message of your flowers and come."

She rose and held out her hand to Miss Graham who clasped it kindly but gave no promise to either of her requests, yet something made the little woman light of heart as she went down the walk.

As Miss Graham stood alone among her flowers, she said half cynically: "Could I ever be like she is I wonder? She is love, sympathy, and kindness personified, while I—I am sick of myself. She has made me weak, when I thought I was growing calm and strong."

She turned impatiently, and, taking a book, sat down to read, but the words, "Consider the lilies" seemed to dance all over the printed pages. She threw the book aside and went over to the birds in the large flower-wreathed window, but their songs seemed to be the same refrain, "Consider, Consider." She looked at the lilies while the sun tinted their edges with his own golden gleams. Their beauty and fragrance were evangelists telling of their Maker whom she had cast away in scorn. Their message, too, was "Consider."

These words haunted her through the week and gave her no rest. As she watched the expanding beauty of her flowers and pondered over Mrs. Grant's words her heart lost its pride, selfishness, and resentment, and a tenderness filled her soul that for years had crushed down all such emotion.

The following Saturday morning she told John, her faithful old servant, to bring the car to the door. When he had done so she called Mary Newton and told her to assist John in carrying out the flowers and place them in the car.

She kept one pot of lilies, saying to herself: "I must have one left to consider."

Then to the amazement of both domestics she told them to take the flowers to Mrs. Grant and help her in arranging them for the Easter services. As old John climbed into the seat beside Mary he said: "Well, well, this is a miracle. She's gone clean out of her senses surely."

"I think she has just found them, John," was Mary's quiet answer. "Mrs. Grant asked her for them and no one could refuse her."

"Yes, yes, that may be, but there's a Higher power at work in her heart, and I think the Lord for it," he answered reverently.

As Miss Graham, standing by the window, watched her flowers until the car disappeared round the bend in the road she thought of that day seven years ago when Kenneth Murray told her that he had decided to become a minister. She had met him during the year which she had spent in a distant city with her grandfather. He was studying law, and gave promise of being very clever in his profession.

She had been his promised wife three months when he told her his decision. He was not prepared for the sudden blaze of anger and disappointment that flashed into her face.

Without giving her time to speak he said earnestly: "There is no change for a long time, Margaret. Perhaps I should have told you this before, but I never gained father's consent until yesterday. His heart was set on my being a lawyer like himself. I felt sure of your sympathy and encouragement. It will make no difference between us, Margaret. It is myself that you love, and not my position, surely," he pleaded.

"Yes, I love you, Kenneth, but at the same time I will not be a minister's wife. I am not adapted for such a self-slaying, self-suppressing existence." "Margaret, Margaret, you cannot mean this!" His white, drawn face and the pleading intensity of his voice almost made her waver in her quickly formed resolution, but when she thought of her disappointment she did not relent.

She had pictured a bright future, where she saw him rising step by step in the legal profession gaining all the fame and honor it could bring him. The contrast was intolerable. Her anger and pride would not let her love and mastered it. "I do mean it. I will not marry a minister," she said pitifully.

"For years, Margaret, I have prayed that I would be permitted to enter the ministry, and when my soul rejoices that the way is opened, you would close it forever. I little dreamed that it would cost me so much. Take time to think it over. I love you so. How can I live without you?"

"Then give up your scheme, and let all be as it was before, and so prove your love for me," was her impetuous answer.

"God help me, I cannot," he said brokenly.

"You will not, you mean," she rejoined bitterly. "I love you, Kenneth Murray, and I suppose I always shall, but I will not be a minister's wife. Go on in your chosen way, and I will go in mine, but from this day I shall never enter a church again. I hate the religion that has separated us."

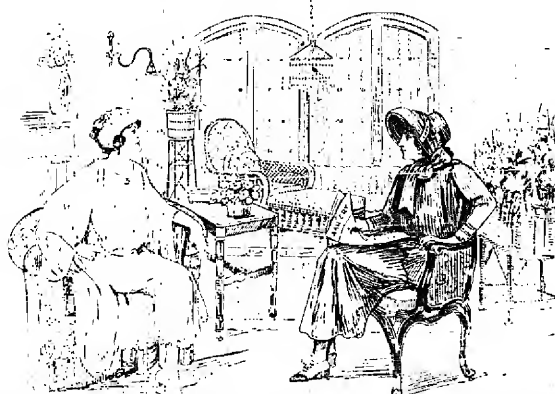
Her fair young face was cold and hard as she turned and left him there alone. The next morning she left for her own home. He wrote to her but all his letters were returned unopened. Then he wrote to her parents asking permission to visit her in hope of a reconciliation.

Her answer was irrevocable: "If he gives up all thought of being a minister all shall be as it was before, not otherwise."

His answer was: "Before God I cannot. I must go on in my chosen work." Then all communication ceased between them.

The following year her father died, and her mother as if unable to live without him, soon followed, and she was left alone.

(Continued on page 13)



"I have come to ask you to lend us some of your flowers for our Easter service."

## Consider The Lilies

(Continued from page 12)

She had kept faith with her harshly nurtured and had cast religion from her life, but first time in seven years, loving though she had rejected came to her and she grieved and loneliness. "Oh, Kenneth, I why did my selfish wickedness make me do this?"

On Sunday morning, Mrs. Grant eager, yearning hopefulness to see if would attend the service. She was overjoyed when she saw her enter with

To a casual observer, Miss Graham and indifferent, but she was far from feeling reminiscent thoughts of past bitter surging through her heart.

Her reverie was broken by the voice. She looked up in a startled way. She were betraying her, for there on the Kenneth Murray. What did it mean there, and why was he in Officer's uniform must be some mistake.

When the people rose to sing, she called with them. Then, as though magnetic power thrilled her being, she to raise her eyes, only to meet those of Kenneth fixed intently upon her.

After the singing, as with bowed head to his prayer, the past sorrows of tears trickled through her gloved hand pressed to her burning face.

Listening to his address, with a wonderful message of a risen Lord, that she had come out of her grave of woe, during these bitter years, her life had been buried.

When the service was over, she hurried but Mrs. Grant barred the way, her hand, yet before she uttered a word Graham said earnestly: "I have con-

## THE WAR CRY

Official Organ of The Salvation Army Canada West and Alaska.

Founder ..... William B. General ..... Bramwell B.

Territorial Commander, Commissioner Henry C. Hodder 317-319 Carlton St., Winnipeg, Manitoba.

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One dollar should be sent with case, where possible, to help defray expenses. In case of reproduction of photograph, three dollars (\$3.00) extra.

## To All Our Friends

It is impossible in any one issue of paper to touch all or even the activities of The Salvation Army. Easter and Christmas Numbers thousands of friends who would, sure, like to have more news of who is helping the Organization to do for betterment of the world. The Cry may be obtained weekly from the Publisher, 317 Carlton Street, Winnipeg, or by subscription sent at once.

The Salvation Army stands for maintenance of the Home, for Truth, for Temperance, for Purity, Kindness to man and beast. It has no barriers, its influence is world-wide.

The Salvation Army is rendering international service in showing how of mankind can leap over national barriers and triumph over narrow nationalism. Many who previously scoffed at honor and respect it.



## Consider The Lilies

(Continued from page 12)

She had kept faith with her barely made resolution and had cast religion from her life, but today, for the first time in seven years, loving thoughts of the man she had rejected came to her and she sobbed in her grief and loneliness. "Oh, Kenneth, I love you still. Why did my selfish wickedness make me lose you?"

On Sunday morning, Mrs. Grant watched with eager, yearning hopefulness to see if Miss Graham would attend the service. She was rewarded and overjoyed when she saw her enter with Mary Newton.

To a casual observer, Miss Graham appeared calm and indifferent, but she was far from feeling so for many reminiscent thoughts of past bitter memories were surging through her heart.

Her reserve was broken by the voice of the speaker. She looked up in a startled way. Surely her senses were betraying her, for there on the platform stood Kenneth Murray. What did it mean? Why was he there, and why was he in Officer's uniform? There must be some mistake.

When the people rose to sing, she moved mechanically with them. Then, as though some strange magnetic power thrilled her being, she was impelled to raise her eyes, only to meet those of Kenneth Murray fixed intently upon her.

After the singing, as with bowed head she listened to his prayer, the pent up sorrow of the years broke, and tears trickled through her gloved fingers that were pressed to her burning face.

Listening to his address, with its sublime and magnetic power, she felt that she had come out of her grave of pride and selfishness where, during these bitter years, the best joys of her life had lain buried.

When the service was over, she hurried to the door, but Mrs. Grant barred the way with outstretched hand, yet before she uttered a word of greeting Miss Graham said earnestly: "I have considered the lilies."

you see, and I thank them as I've for being the means of resurrecting my better self. I do not wish my flowers returned. Keep one pot of them for yourself."



She could only whisper brokenly: "Oh, Kenneth, forgive me!"

and send the others where they will bring most joy. You know best where that will be. Then will you come again to see me?"

"I will, Kenneth," said the loving little woman, while her heart was so overcome with gratitude to God for His goodness in using her to help one of His creatures.

Miss Graham's one desire was to reach home quickly, for she felt that she could bear no more. The refrain in her heart was "I have seen him again." Then, questioning, "Will he come?" She kept after him, naming between him and desert, but hope triumphed when early that afternoon she saw him coming over the hill that led to her home. She was in such a trancelike excitement and joy that she felt almost unable to meet him but when he clasped her hand in greeting and she heard his low-breathed "Margaret," and felt the longing during the years of separation in that whispered word, she could only whisper brokenly: "Oh, Kenneth, forgive me."

"I did that long ago, Margaret," he answered, in the kind, deep, earnest voice that she remembered so well.

She led him to the same, beautiful room where the lilies had breathed their message to her.

Standing before her, he said eagerly: "I have come back to you. All these years I have never ceased to love you and to pray for you. Your heart has been hardened against God and man, but when I looked into your eyes today, I saw that you had changed. Then, when Mrs. Grant, in her joy and gladness, told me the story of your lilies, my heart was filled with hope. Seven years ago you refused me because I decided to enter the ministry, but now, I ask, will you be the wife of an Officer in the Salvation Army, whose field of ministry is any place in all the world, where service in the Lord's work is required?"

"Yes, and honoured in being so," she answered, with a complete surrender of the old life, and entire consecration to the new.

"Thank God," was his joyous answer. Then he added: "May the lilies of love, faith, and service fill all our lives."

His words fell like a benediction on her resurrected heart.

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## The Girl Who Came Back

(Continued from page 4)

in Jessie since that day! Sorrow and bereavement, disappointment and heartache, had left their mark upon her, but worse than that, she had fallen into a slough of sin into which she was sinking deeper and deeper each day. When she first undertook to play at the dances, out of gratitude for what the cabinet-keeper had done for her, she was horrified at the sights and sounds she had to endure. She steered herself to the task, however, and soon began to feel familiar with the place and its people. Before long, no one would have mistaken her for anything else but one of the "regulars," as the sailor had styled the unhappy women found in these places.

Oh! the shame of it. Poor Jessie wept afresh as she realized to what depths she had sunk. The Salvationists by this time had arrived right under her window, and she peered out at them. "They believe in God," she said. "My mother believed in God. Angus believed too, and baby Jessie—ah! I am sure she has gone to be with God. I, oh, God, have mercy upon me!"

That afternoon the Officer in charge of the local Corps, was surprised to see an unexpected visitor at his door. It was Jessie. She had come to see if The Salvation Army could help her. Very patiently and tenderly the Officer dealt with the erring woman, and at last had the joy of pointing her to the Saviour.

That was a happier Easter for Jessie than even the one on which she "appeared out," for as she arose from her knees, she could say with shining face:

"In my soul an Easter morning,"

I am Christ's, and Christ is mine." Since that time she has gone bravely forward, as a patient Soldier of Jesus, seeking to win others to the One who loved her so, even when she was far from Him, and with a bright hope of meeting her loved ones in Glory.

## The Change When The Light Came

(Continued from page 11)

and the God who never turns a seeking soul away came to that poor heart, giving him the knowledge that his sins were forgiven.

Strange it was, that this place where the father knelt at the Penitent Form was on the same ground where he had been sentenced for the crime four years before, this being a special meeting conducted by a visiting Commandant and held in the Town Hall.

After being converted he took his stand as a Christian in the Corps for the rest of the time he was there. His health, showing signs of failing again, the mother thought it well that they take a trip to the States which they did, and while there he was suddenly called home to Heaven.

Though sorrowful over losing her husband, his wife was very thankful that, seeing it was God's will to take him, he was allowed to die while down among their own people, and passed away a respected Christian man.

Returning home to the town where they had been converted, she and her children have been true Salvationists ever since, and one of the boys is now a Salvation Army Officer. The mother ever looks back to that first night in the Army Hall where those words, "God bless you," brought such comfort to her heart and opened the way to heaven and family being brought to God.

One incident in connection with this story must not be omitted.

One day while the Officer was cleaning the Hall an elderly woman came from a distance out of town, called at the Hall and said, "Is it really true that the family have become Christians?"

"Yes," answered the Officer. "Well!" said the woman, "If God can make them Christians He has chosen the worst in this country!"

The woman sat near the Penitent Form, and when the Officer described to her how that family one by one had knelt there, and how the boys were taking a prominent stand teaching Sunday School, playing in the Band, testifying and singing in Meetings, the tears rolled down this dear old woman's face, and she praised God and left in the hands of the Officer a donation towards the Salvation Army work.

## Easter Bells in China

(Continued from page 10)

the burden of her petition, and a merciful and compassionate God heard it and delivered her. The old man died about two months before the date fixed for the wedding. No one was really sorry—he reaped what he had sown—and in one little girl's heart there was a great joy. "Father, let me go," she said. "Just look upon me as already married, and let me be as the Bible says, 'married to the Lord'." And so the superstitious father, feeling that his plans for her future were bound to be frustrated, let her go, and Ta Nu-Tzu got her chance.

She spent her fifteenth birthday, and the three consecutive ones, in the Home for girls that the Salvation Army has established in Peking, and this year she will celebrate the resurrection of our Lord in the Army's Training Garrison, learning the work of an Officer. So will she realize her heart's desire—"first learn, and then preach."

## Easter Thoughts

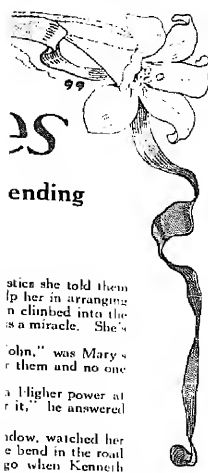
My soul is filled with gladness,  
My heart to love return,  
With joy of free redemption  
This holy Easter morn.

The bliss of sins forgiven,  
The peace and calm, and rest,  
And sacred, sweet communion  
Is of all joy the best.

I see beyond earth's shadows,  
A glorious home at last,  
Where I shall dwell forever,  
All pain and sorrow past.

My soul is filled with gladness,  
To love and hope new born,  
A loving Lord and living  
Is mine this Easter morn.

S. Jean Walker, Edmonton.



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alone.

(13)



our Easter services

## Conserving Wild Life in Canada's National Parks

By ALAN N. LONGSTAFF

CANADA'S experiment in the conservation of wild life has proven a valuable lesson to the world. No longer is it inevitable that the wild life of any country shall be absolutely wiped out by the advance of civilization; instead, even the shyest of our wild creatures can be induced to develop a friendship with mankind—to regard man as their friend rather than as a bloodthirsty animal with a gun.

### See the Bighorns Grazing

A few years ago, none but the more adventurous hunter, who was content to spend days and possibly weeks in the attempt, could see the Rocky Mountain goat and bighorn sheep in their native element. Today the visitor to Jasper National Park, on the main line of the Canadian National Railways west of Edmonton, will find mountain sheep grazing contentedly almost on the railway right-of-way, while, with the aid of field glasses, he or she may discern the more timorous goat making his way dexterously along precipitous ledges about the timber line where it seems no living thing could find a footing. And at any turn of the trail along which the visitor rides or drives he or she is likely to come upon bear, deer or moose.

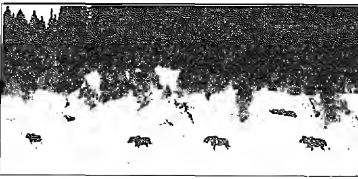
A year ago, Col. S. Maynard Rogers, Superintendent of Jasper National Park, estimated that there were 10,000 mountain sheep and at least 5,000 goats within the confines of this Canada's largest national park and game preserve. Grizzly, black and brown bears were plentiful and individual specimens of the Bruin tribe were becoming such bold thieves that they were becoming a nuisance. Caribou and wapiti were increasing and the smaller fur-bearers were found in considerably greater numbers each year.

### Armed with a Camera

The hunter of today as frequently arms himself with a camera and a roll of film, as with guns and ammunition when he goes hunting for big or small game. The joy of hunting is in the chase rather than in the slaughter, and the trophies in the form of natural history photographs are as valuable and enjoyable as in the form of heads, hides or horns. To secure a good photograph of a mountain goat requires as much and probably more skill and ingenuity than to "pot" the same animal with a rifle—and camera hunting is becoming more and more a favorite sport with those Canadians who have learned to treasure their remaining big game as a heritage to be handed down to posterity rather than something for this generation alone.

Canada began her protective work with the creation of sanctuaries for certain forms of wild life native to the country which were in danger of being wiped out. The first of these sanctuaries was Elk Island Park, 16 square miles in extent, established in 1904 for the protection of a band of elk which were found to be living in the vicinity of Lamont, in northern Alberta. Elk, or wapiti, had been plentiful in Western Canada decades ago, but they were rapidly disappearing and when this last herd was discovered, steps were taken to preserve it.

The disappearance of the buffalo is one of the tragedies of the march of civilization in Western



The March of the Moose, a remarkable picture of these shy, wary animals

Canada, for no species of big game had ever been found in such enormous numbers.

In 1907 an opportunity was presented to purchase a herd of 716 buffalo and these were enclosed in a great park, over 100,000 square miles in extent, behind strong wire fences. Today, there are over 8,000 buffalo in the herd at Wainwright.

In 1910 it was decided to make the great scenic National Parks sanctuaries in other than name, and a very effective game patrol system was established. As a result wild life has increased on every hand, and there has been a noticeable trek of wild animals from the unprotected regions outside of the boundaries.

Everywhere the tourist goes in the National Parks today, he finds the animals moving about unafraid. Game animals and birds no longer seek safety in flight at the sight or smell of humans but in many cases remain placidly till the visitor comes within a few feet

of them. At Jasper National Park, the black, brown and cinnamon bears have constituted themselves the scavengers of the village, and daily may be seen rummaging through cans and jars at the garbage dumping grounds in search of toothsome morsels of jam or honey. As many as eight or ten members of the bear family may often be surprised at such a feast, and the advent of a visitor means only a temporary suspension in their meal.

### Set Aside Game Reserves

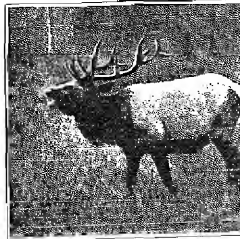
The Dominion and Provincial Governments have set aside altogether more than 30,000 square miles as game reserves, and as the success of these is demonstrated it may be expected that wherever such action may be necessary, further steps will be taken along the same lines. In Manitoba, the Provincial Government has established game reserves on the Dominion forest reserves and has set aside altogether over 5,000 acres for the preservation of wild life. In some cases the killing or hunting of wild life is absolutely prohibited, and thus, important feeding and breeding grounds are saved to the wild fowl, thus maintaining an adequate supply in the province.

The Federal Government is taking steps for the preservation of woodland caribou, of which it is estimated there are probably 30,000 roaming in the far north, and the muskox, which is of great value on account of its wool, will also be protected from extinction.

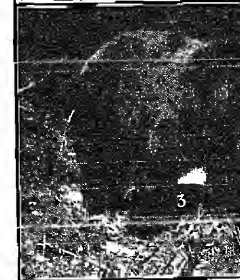
### Preventing Extinction of Wild Life

Years ago, Canada was the last refuge of many of the wild animals, but because of the advance of civilization in this country the habitations of the big game were gradually taken over for settlement and the animal life was being pushed further and further back, or inexorably wiped out. The beautiful passenger pigeon, whose great flights once seemed to darken the sky, has by ruthless slaughter become but a memory; the Great Auk and the Labrador Duck have gone beyond recall, and the buffalo, elk and antelope were following in their wake when the governments stepped in to prevent their extinction. But today, because of the action taken, the Canadian and his visiting cousins from other countries, can enjoy seeing the wild animals and birds in their native habitat, and can thus derive educational value as well as enjoy a feeling of pride that his country has retained for posterity some of the things that were part of the everyday life of our earlier settlers.

## WILD LIFE



Wapiti calling its Mate



1—A timid Deer at

## Stirring Tales of Army Warfare in Many Lands

(Continued from page 5)

His health being undermined through repeated attacks of Malaria Fever, he was forced to return to his home, in London, Ont. It happened that I was stationed there at the time, and when young Rutherford felt a bit better, he came to the Citadel and gave us a most interesting account of his work in Africa.

He seemed to be getting all right again, when the news came to me that the fever had returned, and that he was dying in the hospital, and desired to see me. Poor Rutherford, it seemed so sad, such a young life passing out so soon. I took him by the hand and asked him how he was. He said, "The doctor gives me no hope, but if God spares me, I shall go back again to my boys (the natives)". He was happy to realize that he had been able to spend at least three years on the mission field, and rejoiced that God had used him in leading many natives to Christ. A few hours after, they phoned me from the Hospital that Rutherford had passed to his reward.

A missionary whom he had worked with came down from Toronto to conduct the funeral, and while speaking at the service in the house, he told the following story. "When I was working in a new field of operations among the natives in Africa, a little child of the tribe died. As the little one had attended my meetings I gave it a Christian burial. The mother and other women were, as usual, giving vent to their grief in loud wails and groanings. I tried to show them, by the Scriptures, that if they would serve the Lord of Life, when they died they would have a glorious resurrection and meet each other in the Beautiful Land beyond."

"While I was speaking, two native lads slipped away and presently came back to the graveside. One had in his hand a branch he had broken off a tree, the other had an earthenware jar. By this time the grave was filled in. One lad stuck the branch at the head of the grave; the other broke the earthen jar at the foot. I thought my talk and explanation of the Scriptures had been of no avail, and that they were carrying out again their heathen practices. When the crowd had gone, I said to the two native boys, 'Why did you do this?' Their faces lit up, and their eyes kindled kindly

when they explained, 'You see Umfundi, when you told us the wonderful story of the Resurrection, that the body would rise again, we broke the earthen jar to represent the broken body that had done its work and was no more use, but we also got the limb from a tree whose branches will take root, and stuck it at the head of the grave where it will rise up and become a great tree, which represents the great Resurrection and new life you were speaking about.'

So my words were not lost. I went on with my work with renewed hope and courage, and I am glad to say was able to win many for Him who said "I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live."



Seeing a constable coming, she made for 'The Army Hall' (See "The Taming of a Wild Woman")

## Modern Miracles of Regeneration

(Continued from page 6)

### THE TAMING OF A WILD WOMAN

THEY were driving her from town to town—a poor abandoned prostitute. She was utterly without shame, and completely given up to the devil. She considered the police as her natural enemies, foolish men as her lawful prey, and religious folk as a butt for her sarcasm. One night, she arrived in the town of L—, as the Salvation Army was holding an open-air meeting. She thought she would baffle her arrival by having some fun with the Salvationists, and so for a while she danced around the ring cursing them loudly, and making all the disturbance she possibly could. They didn't take much notice of her beyond praying that she should turn from her evil ways, and then off they marched to the Hall.

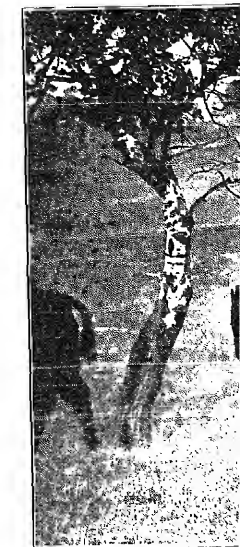
The police had noticed her, however, and seeing a constable coming her way, the poor creature made for the Army Hall, where she thought she would be safe for a while. The Officer who read the lesson that night, told the story of Belshazzar's impious feast and urged the sinners present to stop in their mad career of rebellion against God, lest sudden judgment overtake them. The warning came with power to the heart of the desperate woman at the back of the Hall. She saw in a moment the awful record of her life, and in that same moment she saw that there was forgiveness even for her. With convulsive sobs shaking her poor worn out frame she rose from her seat and rushed forward to the penitent form.

Oh let me kiss Thy bleeding feet

And bathe and wash them with my tears.

could well have been the language of the repentant Magdalene's heart that eventful night, as she knelt at the feet of Jesus, and can we not imagine the Saviour saying to her as He said to that other woman who was a sinner, "Thy faith hath saved thee; go in peace."

She arose from her knees a humbled, penitent and forgiven woman, but all she could say through her tears was, "I am saved." A Soldier took her to her own home for the night, and a few days later she went to work in the household of a Salvationist, who resided some distance in the country, there to forget the black past and to learn more of Him who had now become to her "The Lily of the Valley, the bright and morning star, the fairest of ten thousand to her soul."





April 19, 1924

# Parks

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re constituted themselves the  
and daily may be seen rum-  
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## Game Reserves

Provincial Governments have  
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shed game reserves on the  
and has set aside altogether  
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hunting of wildfowl is abso-  
lus, important feeding and  
ved to the wild fowl, thus  
e supply in the province.  
ent is taking steps for the  
cariboo, of which it is esti-  
30,000 roaming in the la-  
which is of great value on  
also be protected from ex-

## Protection of Wild Life

as the last refuge of many  
because of the advance of  
y the habitations of the big  
en over for settlement and  
pushed further and further  
d out. The beautiful pas-  
sage flights once seemed to  
thless slaughter become but  
k and the Labrador Duck  
and the buffalo, elk and  
their wake when the govern-  
ment their extinction. But  
on taken, the Canadian and  
other countries, can enjoy  
and birds in their native  
educational value as well  
that his country has retained  
things that were part of the  
settlers.

## of Regeneration

(from page 6)

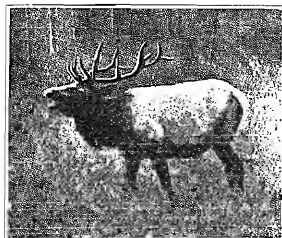
## A WILD WOMAN

from town to town—a poor  
She was utterly without  
ven up to the devil. She  
her natural enemies, foolish  
religious folk as a butt for  
he arrived in the town of  
may was holding an open  
he would herald her arrival  
the Salvationists, and so  
und the ring ensuing from  
disturbance she possibly  
much notice of her beyond  
n from her evil ways, and  
he Hall.

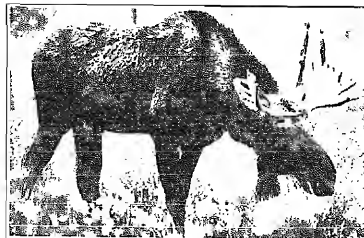
her, however, and seeing  
r, the poor creature made  
she thought she would be  
r who read the lesson that  
elchazzar's impious leas-  
tent to stop in their mad  
ood, lest sudden judgment  
g came with power to the  
n at the back of the Hall.  
ul record of her life, and in  
that there was forgiveness  
ve sobs shaking her poor  
rom her seat and rushed  
rm.

bleeding feet  
them with my tears.  
language of the repentant  
tful night, as she knelt  
do not imagine the Saviour  
at other woman who was  
sed them: go in peace."  
a humbled, penitent and  
e could say through her  
Soldier took her to her  
few days later she went  
Salvationist who resided  
there to forget the black  
m who had now become  
y, the bright and morning  
and to her soul.

# WILD LIFE IN CANADA'S NATIONAL PARKS



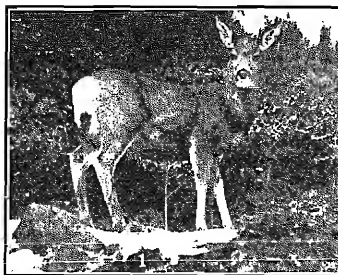
Wapiti calling its Mate



Father Moose



Let's be Friends



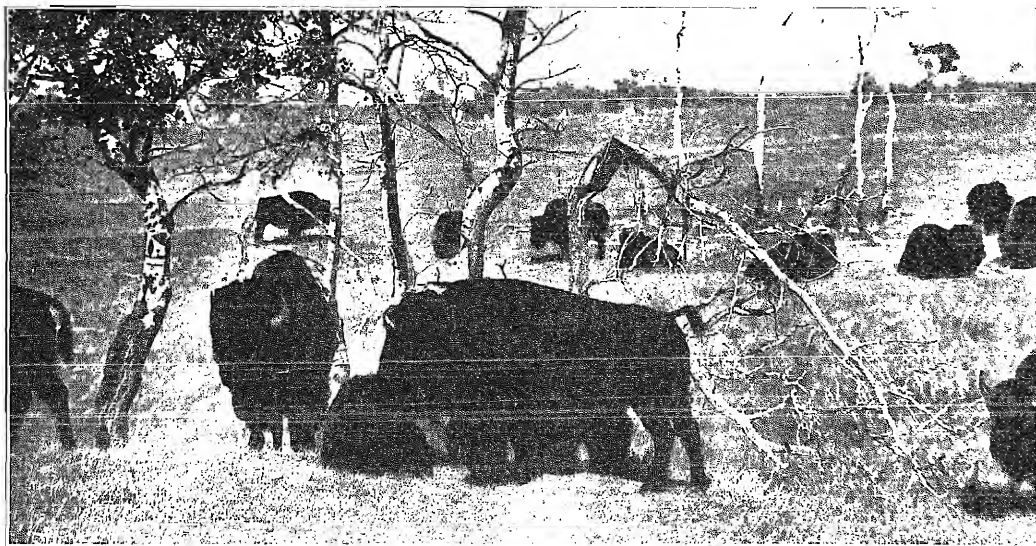
1—A timid Deer at Jasper

2—Mountain Goats

3—Brown Bear

4—Bruin up a Tree

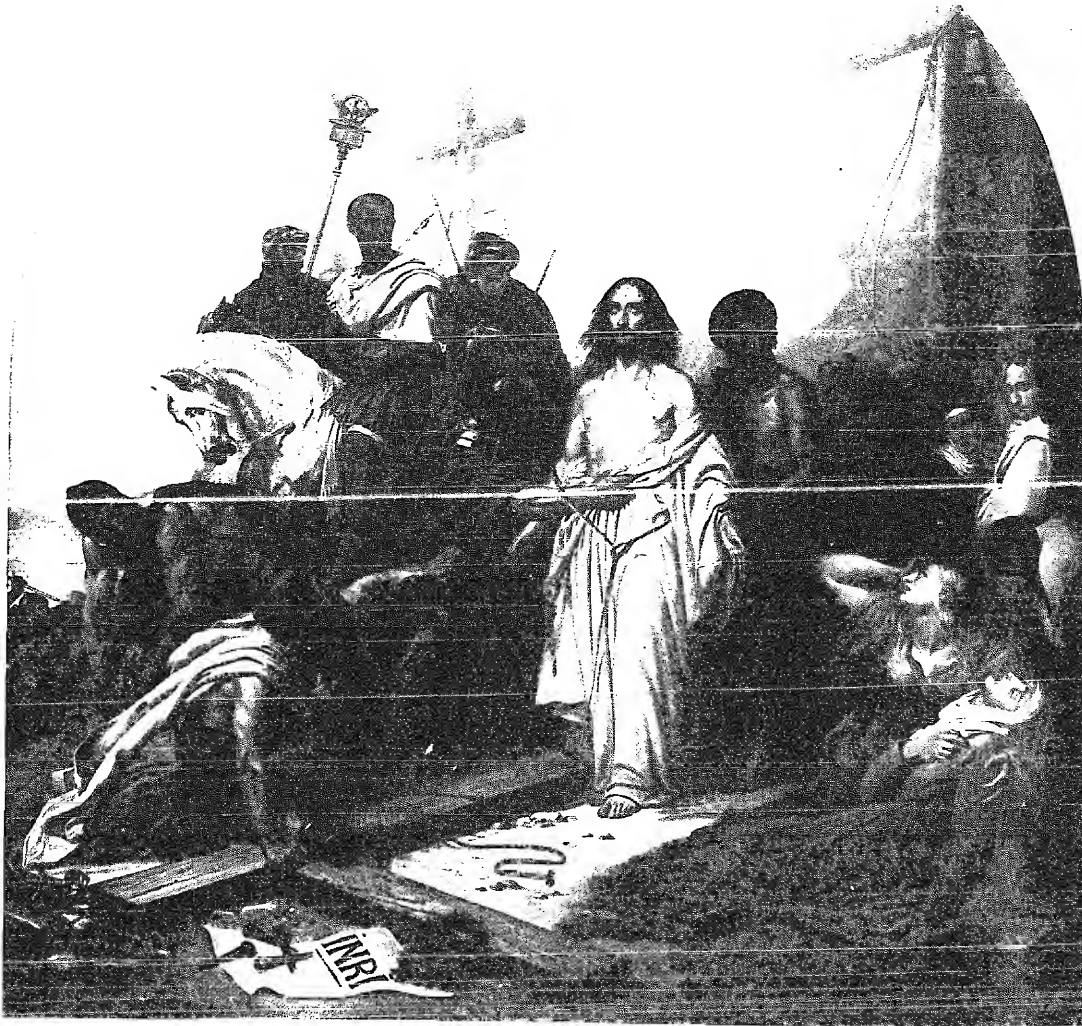
5—Bighorn Sheep



Buffalo in Wainwright Park, Alberta. Remnants of the once mighty herds which roamed the Prairies

C. N. R. Photos

## The Crucifixion of Jesus Christ



### All the way to Calvary He went for—you

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment and cast lots."—LUKE xxiii. 33-34.



The General in de